DEATH

MADE COMFORTABLE:

QR, THE

Way/to Dye Well.

Confisting of

DIRECTIONS for an Holy and an Happy DEATH.

Together with

An Office for the Sick, and for certain Kinds of Bodily Illness; and for Dying Persons.

AND

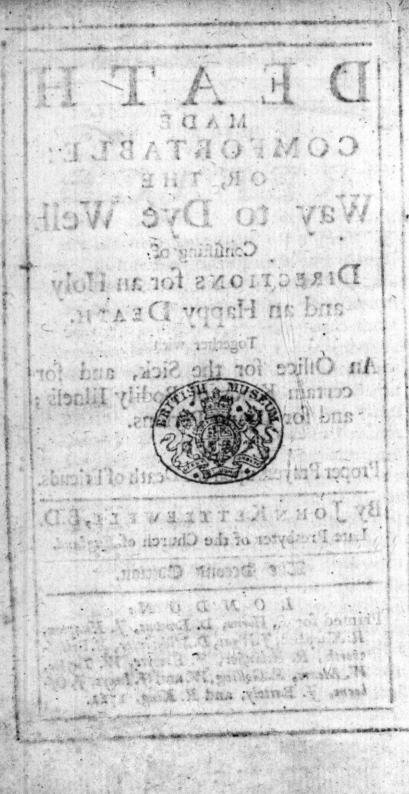
Proper Prayersupon the Death of Friends.

By JOHN KETTLEW ELL, B.D.
Late Presbyter of the Church of England.

The Second Edition.

LONDON:

Printed for F. Horne, D. Browne, J. Knapton, R. Knaplock, J. Wyat, D. Midwinter, A. Bettefworth, R. Robinson, J. Bowyer, W. Taylor, W. Mears, R. Gosling, W. and J. Innys, J. Oftorne, J. Battely, and R. King. 1722.



THE TIMES

PREFACE.

1.0

Very Person, who comes into this World under the Guilt of Sin, is a Debtor to Death. And this Debt sooner or later all must pay; even they, who fence themselves about with the strongest Armies, or heap up Riches as if they were always to possess them, or whose daily Businefsit is to drown all Thoughts of Death in the Noise of Mirth and Pleasures. In the midst of all their Care and Labour to avoid him, Death will surely meet them, and spoil all their Glory and Follity, and that commonly when they least enpet him. And then he makes them fee their own Vanity, and the Vanity of all earthly things, which nothing else could teach them to consider of. For he shews us the Shame of our Bodies, and makes the Pride of Human Greatness to become an easy Conquest and inglorious Prey for Worms, and brings all earthly Hopes and Projects to end and bide themselves in Duft. of how to describe you for at A 2

This is a thing, which all Men know, and all Men fear. And they who study most, to keep the Thoughts of Death far from them, do yet certainly know that it will come. And happy then is he, whose Mind is so well prepared and fortified, that it can neither fright nor burt him; who has disarmed this † King of Terrors, and made this great Enemy of Nature to become a Friend.

+ 70b

* 1 Cor.

All this, Religion will do, if we will make a right use of it. For * the sting of Death is sin, and true Repentance takes that out. And if we take care, that our Life contain nothing terrifying, our Death need not. And the compleatest Victory over Death is Eternal Life, and the same Repentance secures us thereof. And Trust in God fortises us against Fear, and Patience makes our Pains lighter. So that whilst by true Devotion we are spending our selves in these Exercises, we are dressing our Souls in Armour, which will not only sustain the Shock of Death, but conquer it with all its Strength and Terror.

And the Business of these Papers is to furnish our Thoughts for all those who are willing and desirous to use the same, whereby all this may be done. And whereby we may receive Sickness, and meet Death, so as at the same time to have enough under them to support and comfort us, and in the End, to be made better by both.

And

a

a

And all this Itreat of not as a Manwho is preaching to Men at ease, who must be diverted and entertained with nice Enquiries, and sine Discourses and Speculations about Death. But as one who is called to sick and dying Persons, who desire to be helped and directed in things of use, and told those matters which are sit to support and ease their weary Souls, and to dress them in such Habits as are the best defence both against the sting and terror of their approaching Enemy.

I have first, according to the best of my skill, given them Directions what to do, and whereinto spend their care, thro all the steps and progress of their Sickness, from its first seizure to their departure. I show them what will render their fick-bed carriage rewardable, and its Sorrows tolerable and comfortable. How they are like to be most easy to themselves, and may most profitably chuse or improve the Company, and employ and receive the Services and kind Offices of others. What they are to do that they may die well, and be happy and full of Comfort in their Death, and after it; and how it is fit for them to part with all Men, and take a decent and a Christian Leave of this World.

And in regard Devotion is the chief Work, and the best Support of sick and dying Persons, to these Direction, I have added Offices of Devotion. A 3 In

In these, I have made Collections offelest and proper Scriptures upon the several Duties and Necessities of sick or dying Per-Sons, which I have ranged and put in order the best I can, for their Comfort and Instruction. And thefe they may refort to, as a Storebouse of Divine Sentences, fit to direct their Practice in the Virtues, and to chear and revivetheir Spirits under all the Sorrows of their Affliction. How forcible are right words, says Job under the bitterness of his Sorrows, Job 6. 25. And heaviness in the heart of man maketh it stoop: but a good word maketh it glad, Says Solomon, Prov. 12. 25. But the good words which God himfelf speaks to us, do leave a much stronger Impression, and give more Ease, and do more revive and make glad the Heart, than any others.

And after the Collections of Scriptures, I have furnished them with variety of fit and proper Prayers, upon their several Duties, or Needs, in that Condition. And as I was able, I have stored those Prayers with such proper Thoughts and Considerations, as may serve at once, both to express and put up to God the several bounden Duties and Tempers required of us, and also to ingenerate and increase the same in our own Minds.

Interview to see Direction and

And to these for sick and dying Persons, I have annexed like Devotional helps,
for Women with Child, or in ChildBirth, and for some other Cases of Bodily
Distempers and Calamities. And to conclude all, I have added Devotions on the
Death of Friends, and made particular
Prayers for those Cases which usually are
most affecting, and provided them with such
Considerations as seem to me to be most proper and of greater force to Support and
Comfort us under such mortifying and

afflictive Losses.

-

1

)

And in all these Prayers, I have taken careto be as instructive as I can, in the seueral States and Cases they refer to, that we may see what our Work and Wants are under them, and know what we have to mind and do therein, better than we knew before. And so likewise in the several Duties, which the Prayers are made upon. For I have endeavoured therein, especially in the Prayers about Trust in God, and about Patience (which are the Virtues most tryed on Sick-beds, and indeed of most general use thro' the whole course of our lives) to set off the several Acts, wherein we are to exercise and shew forth these Graces; and the most proper and important Helps and Considerations, whereby we are like to 2711125

be most quickned, and best assisted in our performance of them. And therefore when any are desirous to increase Knowledge, and improve their Understandings therein, they may read the Prayers, or have them read to them, tho' not in way of Devotion,

but as Discourses upon them.

And these Offices for sick or dying Per-Sons, should not be neglected or thrown aside by Men in Health, as if they were a Study and Employment only for Sick-beds. For living Men must think of Death, and prepare for it, as well as dying; and if whilst health and strength last, we throw these Thoughts and Preparations by, when it comes it will be like to find usunready. And then we can neither die comfortably, nor safely. For when once the Bridegroom is come,

+ Mat. 25. as our Saviour tells us + in the Parable of

* Ver. 10. the wife and foolish Virgins, * they that are ready go in with him to the Mar-

tv. 8.10. riage. And if any want to Oil in their Lamps, and need to feek it, when they should go out to meet him, he will enter without them, and then the door is shut, and will not be opened again for them. If they are ready with Oil in their Lamps,

V. 7. 10. when * the Cry of the Bridegroom comes, they may fall to trim them: but they must not have the Oil to seek, or the

Virtues

Virtues of a Death-bed to learn, when they are called forth to show and take

Comfort in them.

?71

2,

2

e y

Besides, Repentance and Reconciliation, and Satisfastion for Injuries, and settling one's worldly Affairs, are a Work most sit and proper for the best Days of Life. And Resignation, and Trust in God, and Patience, and Thankfulness, (the great Virtue and Employment of Sick-beds) are all Duties as necessary and acceptable in Health, as they are in Sickness. Death it self, is but the last Ast, an End of Life. And those Spiritual Exercises, which make us at last to die well and happily, are but the last Asts of those Duties which had made us live well and holily before.

Defer not therefore, as the wife Son of Syrach fays, until Death to be justified. But humble thy self before thoube sick, and in the time of Sins shew Repentance. Before Judgment examine thy self, and in the day of Visitation thou shalt find Mercy, Eccles. 18, 20, 21, 22.

But when we come to be fick, then are we most especially to make such Offices our Employment, and to seek to them as our chiefest comfort. And each one may pick out Prayers for himself on one Head or another; according as those Wants shall require, which

at that time are most pressing upon his Body or his Spirit, or which in the present Temper of his Soul he is best disposed for. And he may use sometimes more of them, and fometimes fewer, according as be finds bis. Strength and Time will bear. And thefe, when he is in strength and circumstances fit for it, be may read bimself; but at other times, they may be read to him for his Spirit to repeat and send up to God, by some religious Friend who attends about him. Or they may be read to him, as a Chapter of fea-Sonable and needful Dottrine and Direction. which will lay such Confiderations before bim, as are fit to guide and comfort him in that condition, when he is less able to bear the Fatigue and expensive Pains of Devotion.

Asfor some Distempers, they are slow and chronical, and carry us off by lingring degrees. And in these, Menhace Time enough to employ, if they have but the Will and Heart to employ it, in these or such like Offices, which teach them both how to sustain Sickness, and how to prepare for Death.

Other Distempers, indeed, are more violent and acute, which both carry us off suddenly, and whilst we are struggling with them, leave us little mental Vigor or Ability. And under these, there is less to be done in this way. But something may be done, tho

more

more short and broken; and with more application and liveliness, when it pleases God they have Intervals of Ease, or any recruit of Spirits. And they have great need to make the best of these Opportunities, and to do as much as they can in their Condition, and spend as many Thoughts in such Devotions as they have leisure and strength for. And as for the great defectiveness in exercising these Death-bed Graces, which will unavoidably attend this Case, it will be best provided for, by their making these Thoughts their great Business, and samiliarizing the same to their Minds in time of Health.

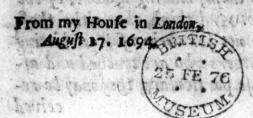
In thefe matters, tho many and the most important things, are common to all fick or dying Persons; yet some are particular to each, and all have not the same Wants or Complaints. And therefore whilst a Prayer descends to particulars, to suit and serve one Person's Case; it may contain some Claufes or Expressions, which are not suitable to another's. But in this, the Readers themselves are to have and use a Discretion, and must omit such Passages as do not belong to them, making use only of the rest which do. And think, that altho these Passages are not for their use, yet hitting the Case of others who are touched and affested in those particulars, they may be received

ceived and used by them with great thank-

fulness.

This Treatife I had begun, and had made some considerable progress in it; but had laid it ande again, by reason of some hindrances. But afterwards being brought my self into a State of more uncertain Health and Life, by the most wise and good or-dering of Almighty God, I resumedit, and made such hast, as the needful Attendance of my Health would allow, to finish it. For I was desirous, to have some Benefit and Help thereby my felf, whilft I live; as well as to leave it to be some way helpful unto others, and come in by this Means to bear some part of their Burthens, if it please God (at whose wife and good choice I am and defire to be) that I die of this Illness. And if any devout Readers receive any Comfort or Spiritual Improvement, from this poor * Labour of Love, to my Ble !fed Master, and to them, as they have the offer of my Pains, I hope they will vouch-Tafe me the Benefit of their Prayers, and that God will have the Glory of all.

Heb. 6.



DIRE-

DIRECTIONS

but because Sicions purs Lite in hazard

FORAN

Holy and Happy Death,

In very particular, but Brief Instructions, how to order and carry our selves under Sickness and the several Tryals and Accidents thereof, and at the Approach of Death.

be mer unthout the A HO it by send in the send in the send if God thate us. They

Of the Sick Man's Thoughts of leaving the World, and fetting his Affairs in Order; and of the Care of his Body.

HEN God arrests us with Sickness, 'tis time to think of leaving this World. Not that every Man who falls sick, must presently give himself up for Dead;

but because Sickness puts Life in hazard, and brings a Man to resign himself into the hands of God, whether he shall die

thereof or no.

To think of leaving the World, is not only profitable, but needful at all times. For the great Business we have to do here, is to prepare for an happy Departure. And if we do not think of it, we are like to be very ill prepared for it. In our Days of Health and Pleafure, we must call these Thoughts to us; but when Sickness comes, it calls us to them, and naturally imprints And it is our trueft wildom, to entertain them in our Sickness! For if we die, we shall all judge it was the best way we had to employ our thoughts; and that of all things, Death should not be met unthought of And they render us fitter to live, if God spare us. They make Death fafer, but do not haften or bring it fooner; and are no hindrance to our living longer, but a great Help. if we recover, to our living better.

In this Preparation to leave the World, the fick Person's first Care, is to separate himself from worldly Cares and Incumbrancas of Business. Let him look upon himself, as one call'd off from

the

the conduct of these matters, to the giving a strict Account of them. And who has work enough cut out for his Thoughts and Care, to take a decent Leave of this World, and to † trim up † Mat. his Lamp, and prepare his Soul for a bet- 25.7 ter. His Business now is how to meet Death with more safety and comfort to himself if he dies, as for ought he knows he may die of this Sickness, and to commit no Errors therein, because he is to die but once, and cannot afterwards amend them. The work and worldly Cares of Life, are to be left to those who think of living; but how to die is the Business that lies before him.

To cast off these worldly Cares, 'tis fit he first settle them. And that is by setting his House in order, and making

bis Will.

This, methinks, should be done with great Consideration, and Men are wanting in that Prudence and Care, which they usually shew in their Astairs thro'all their Lives, if this is left to be clapt up in haste at their Deaths. When they dispose of a little Parcel of Land, or of a moderate Sum of Mony, they consider well of it before they part with it. And if they are thus considerate, when they dispose

are to dispose of all? I will a riguod

When a Person has his Worldly Estate to give away, it will take much Thought to do it like a wife Man, and a good Christian. To consider, what Portions are fit to be given to Dependants, as Recompence of Diligence and good Services. What to Benefactors, as refpectful Tokens of Gratitude, for Favours and Obligations. What to particular Friends and Acquaintance, as Memorials of Love and Dearnels. What among Kindred, in Declaration of natural Affection, for their Nearness, their Deferts, or their Wants. And what to himfelf, for fo I more especially call that which is given to Religious or Pious Ufes, fince these Works follow him, and there layings out go along with him, to be recompenced and re-paid in a better Place. Such as are, all Gifts of Restitution, when he had wrong'd or defrauded any Persons; of equitable Compensation, where he has taken too great Advantage of other People's Wants or Weakness, and been too hard upon them, and made too great Advantage of them,

in Bargaining or Dealing; of Charity or Piety, in Gifts or Settlements on the Poor and Needy, or for the Encouragement and Promotion of Piety. To fettle Accounts in Dealing, what he owes, or what is owing unto him; what he has in his Hands in Trust for others, and what he has left in their Hands, or in Trust with them.

For this Disposal, he must remember. is the farewel he takes of all the World. And when he is parting, with Kindred and Relations, Friends and Benefactors, Servants and Dependants, Chapmen and Customers, Poor and Rich, Sacred and Secular Persons, a wife and good Man, who has carryed it well towards them all his Life, should think of continuing to do the fame, and supplying of former Defects, at his Death, and study to take a fair and friendly, and decent Leave of all. Especially to carry it as becomes him towards God, and in this great difpofal of all his Goods, to look at him the Sovereign Donor of them.

And to do all this with Discretion, and to a Man's satisfaction, will require consideration. And therefore is like to be best dispatch'd, whilst the Person hath both Ability and Leisure for it. And

accor-

accordingly is always most providently, and is like to be most perfectly settled, in time of Health: However, in the beginning of Sickness, e're Nature is weak, and Time is short, or a Disease is come to Extremities.

When all his Worldly Cares and Concerns are thus settled and laid aside, having taken his Leave of the World, he may give himself up to the Will and good Pleasure of Almighty God, to dispose of him either in Life or Death, and make his Sicknessend either in Health or Heaven, as he sees will make most for the sick Man's Good and for his own Glory.

If the Physicians are called in to take care of his Body, 'tis fit he receive their Advice with Meekness and Thankfulness, and willingly follow and submit himself to their wholsome and reasonable Directions. A prudent and compallionate Phylician, will be tenderly and conscientiously careful of his Ease, fo far as that is confiftent with the Care of his Health. Especially he will confider well, how he proposes, and much more how he preffes any Medicine, which the Patient has an Antipathy ad gainst, and which is found greatly to difaccordisorder him, tho' it generally relieve others. And when he fends for him. he must put his Body into his Hands under God, and willingly take fuch Medicines, and fubmit to fuch Rules and Restraints, as he judges needful for his Safety, or for the Recovery of his Health; and not order and tell his Physician what he shall prescribe to him, nor weary him out with Importunities to let him have what he himself fancies, tho' the other thinks it would be to his Prejudice. Line woll mix bagb

And these Prescriptions of the Phyfician he must use, with looking up to God in the first Place, for the good Effects of all Medicines; and without Fretfulness and Accusations of the Means and Methods, if, by the Pleafure of God, the Disease increase and grow more troublefome in fpight of all Remedies; and without being too eagerly defirous of Life or Ease, unless God please; thanking his Physician for the Ease which he studies, but at the same time fubmitting to God for the Pains

which he fends.

And let him still remember to make fervent Prayers one Ingredient in all his Medicines, confidering that fince it † 2 Chron.

is God who works Cures, Prayers are as necessary thereto as any thing else. He must not like Asa, t set God aside when he seeks to the Physicians; but expect all the Cure from God's Blessing, and when it comes, give him the chief Honour and Praise for the same, and acknowledge that the Prayers of pious Friends have been among the powerful-lest of his Medicines.

If it be thought needful or profitable for the Body some times at Intervals, especially in flow and languishing Diseafes, to divert his Spirits, let it not be by reading Plays or Romances, or foolish and undue Ideas of Love and Honour, which feed or revive vain things. nor by Play, or other things, fit to excite Pallion, or exercise Covetousnels; but in Pastimes of least Lightness, and fewest Temptations, and used with Moderation; remembring that on a fickbed, when a Man's Time is almost fpent, 'tis not for him to calt about how to pass away his Time, but how to redeem and improve it.

Let the reading which is read to him, and the Converfation which is held with him, be fuitable to one in his Condition. Not light, to lessen his Seriousness; nor

in any thing vicious, uttering things either against Modesty, or against Piety, or against Justice, or against Charity: All which may either leave ill Impressions upon him, by giving his Spirit a Tincture of the same; or bring him into a Snare, by thinking that he has been wanting in Reproof thereof out of too little Respect to God, and too much to the Speakers; by either of which, he is the worse for them.

But let all that passes be fit to suit the Seriousness, and preserve the Innocence, and help on some Virtues, but hinder none that are besitting a Person in his Condition: Whereof I shall say more

in the ensuing Directions.

CHAP. IL

Of Settling his Accounts, and Securing his Peace with God, by Repentance, Faith, and Continuance in the Unity of the Church.

BUT whilst this Care is taken for the Body, the chief thing which he has to employ himself on his Sick-bed after the Settlement of his worldly E-state,

state is to take care of his Soul. This

+ 7am. 5.

must exercise his own Thoughts, when he is by himself. And for this, he must call in the Assistance of the Guides of Souls, t Sending for the elders of the church that they may pray over him, and assist and comfort him by Words spoken in their due Season, and administer to him the Word, and the Benefit of Absolution, and the Holy Communion, resolving and assisting him in all things, that may be needful for the finishing of his Repentance, the Support of his Spirit,

And in this Care of his Soul, these things are chiefly to employ his own Thoughts, or his Guide's Affiltance.

or the Peace of his Conscience.

1. To settle his Account, and secure his Peace with Almighty God. And in

Care of this, let his Work be,

1. To finish his Repentance. And in order thereto, let him carefully review all his past Life, and the present frame and habit of his Mind. And let him diligently observe what is good in either, and with all Humility thank God for it, and take comfort in it; and what is amiss in both; and work himself up into true Contrition for the same, affectionately bewailing his extreme Folly and Unworthiness therein.

And

And let him fix holy, deliberate, and unreferved Purposes against all his former Offences, and Assimilaring

And make all due and reasonable Satisfaction, for all Wrongs done by him to any Persons, by any Ways.

And take care of the Payment of all his just Debts. A or much evist ob vi

II.

nis

en

ffr

of

ch

ft

in

n

i-

1ıt

is

ť,

è

And feek Reconciliation where he has given any just Offenoeled one and in

And forgive those who have injured

or disobliged himing evelop sans the

And + break off his Iniquity by + Dan. 4. Righteoufness, or by being more abun-27. dant in Alms Deeds; and confummate and finish any good Defigus, which he had piously laid in his Health, and would not lofe the Reward thereof, by having them dropt at his Death.

And in these Ways of expiating Sins, let him earnestly beg God's Pardon, and comfortably hope for the same, through the Merits of Jesus Christ.

And in the care of paying his Debts, and making Restitutution, or giving charitable or pious Gifts, if he can, let him fettle and finish them himself before his own Death; and not refer all to a Will, and leave the Accomplishment and Recompence of fo rewardable Purpofes, to often all my Sins, Lines

the Contingencies of Time, and the Fidelity, Kindness, or Care of Executors. Sometimes indeed the Surprize of Dying Persons is so great, that they must leave these things to others. And sometimes the Persons intrusted, are fit to ferve the dying Perfons Ends, and really do ferve them to Advantage. But this is not ordinarily to be trusted to, if he can help it. For why should he think they will make more dispatch, or find fewer delays and put-offs in doing these things for him, than he did in doing them for himself? He has a quicker Sense of his own Burthens, and of his own Defires and Longing, than another ordinarily can, or will have, and if for that, he shall delay to disburthen his own Soul, and confurmate his own Defires and Purpoles when he may, why may not they do fo too?

And on this Point let him often fay,

+ Psal. 51. † A broken and a contrite heart, O 2, 3, 17. Lord, thou wilt not despise.

I acknowledge my transgressions, and

my fins are ever before me. and side

Wash me throughly from mine Iniquities, and cleanse me from my Sins, Amen.

* Luke 18. * Lord! be merciful to me a sinner, Amen.

13. Ob let † the Blood of Jesus, cleanse me
† 30. 1. 7. from all my Sins, Amen. Lodr,

* Luke 15.

Lord, * I have sinned against Heaven, and before thee, and am no more worthy to be called thy Son, make me as one of thy hired Servants, Amen.

+ Forgive us our Trespasses, as we for + Mat. 6. give them that trespass against us, Amen. 12.

2. To shew forth his Faith, which he may do by often repeating his Creed.

Almighty, and that thou art the Maker

of Heaven and Earth.

•

r

r

5

1

,

2

.

e

And I believe in thee, O Jesu Christ, that thou art God's only Son, and our Lord. I believe that thou wast conceived by the Holy Ghost, and born of the Virgin Mary. That thou didst suffer under Pontius Pilate, was crucified, dead and buried, and descendedst into Hell. That thou didst rise again the third Day from the Dead. That thou didst ascend into Heaven, and there now sittest at the Right Hand of God, And that from thence, thou shalt come again to judge both the Quick and the Dead.

I believe in thee also, O Holy Ghost!

I likewise believe, that my blessed
Saviour had, and has, and whilst the
World lasts ever will have on Earth, an
Holy Catholick Church. And that in
this

* Inters.

18, 19.

this Church, there is to be a Communion of Saints. I believe alfo, that therein is to be had Remission of Sins. And after Death, I believe there shall be a Refurrection of the Body both for good and bad, and a Life everlafting for the Righteous, Amend dred wood of .:

And let him offen laye lo vd ob vam

+ Mar. 9. 1. + Lord I believe, help thou my Un-24. belief, Amen. word that the , vidgimil

* Luke 17. 5.

* Lord, increase my Faith, Amen. All this, O Lord! I fledfaltly believe. O! keep me from having my

+ Portion among Unbelievers, Amen. + Luke 12. Lord, I thank thee, that I have been 46. instructed in this Belief, and professed

it in my Life, Amen.

Lord, keep me from wavering, or any ways doubting of the same in my weakness, Amen Ten 14011 ved brins

Lord, give me the Comfors of this Belief at my Death, and make me find the Bleffing of it after Death, Amen.

And if the Adversary shall suggest Doubts and Suspicions to him in his Weakness, about any of the Articles of his Faith, or Points of Religion; fo far as the Doubt comes with any offer of Argument or Reason with it, it should have a Rational Satisfaction.

But,

T.

u-

6-

br

a

bd

ne

m

n-A lo

e-

Y

en

ed

or

ıy

is

be

A

ft

is

es

er

it

Hi

ıt,

Ch. II.

4 EM. 4

.4 .8

But, if formerly they have been Perfons of fincere Confciences, lim that State, their Doubts of theferthings are much offner an Irrefoluteness owing to their present bodily Weakness and Satan's Suggestions, than an unsettlement of Belief owing to Arguments. And then these new Doubts and Suspicions are to be looked on by the fick Man, rather as Temptations, and an Advantage taken of his present Feebleness and Lowners of Spirit, which may raise or increase Melancholly that is naturally apt to make one mistrustful and irreloluce, and he will guard better against them by Devotion than by Disputation, And therefore in this Case, let him not debate them, but reject them, and pray against them. And think it reasonable to abide by his former Perswasions about these matters, which he took up n time of Health and Strength, when he had both Ability and Leifure to exmine them? and not exchange them for Sick-bed Fancies, when he has neither.

3. To Profess his Continuance in the Unity of the Church, and that as he has ived, so now by God's Grace he is preparing himself to die, in the Com-

nunion thereof. Of an guild Last someh

B 2

And

+ Eph. 4.

And let him often fay,

Lord! as I have endeavoured to live, so now I profess to die in the Communion of Saints, and in the † one Body, where of thou art the Blessed Head, keeping therein to the last, the Unity of the Spirit, and the Bond of Peace, Amen.

God! and present unto thee holy Prayers, and a pure Worship, in the Unity and Communion of thy Holy Church:

Particularly, O Lord! I profess this Faith, and present this Worship in due adherence, and subjection and obedience to those Orthodox Pastors, whom thou hast set over me in this Church, where I live.

And I profess and present the same, in hearty Concurrence and Communion, with all other faithful Christians and Communicating Members of this Body, in all other Times and Places; and with Brotherly Affection, Concern, and Intercession with thee for them wheresoever placed or dispersed, as well as for my self.

I am most ready to receive and join with them in these Professions, and in this Worship, whensoever thy Providence shall bring us together. To seek their

II.

ve,

012

re-

ng

it.

ny

ly-

ty

1:

nis

ue

li-

m

h,

le,

u-

ns

is

S;

n,

m

as

in

in

vi-

ek

eir

their Communion, passing through all Places. And to own them as my Brethren, coming from all Countries. And to be heartily affected with what befalls them, either particular Persons, or whole Churches, and rejoyce in their Prosperity and Peace, as tone Member to Cor. should in the Joy of another, Amen.

And as for those, who are broken off from this true Faith and Worship, or from the Unity and Peace of thy Church, Lord! I look upon them with the Bowels of a Brother, not with the Insults

and Triumphs of an Enemy.

I pity all Hereticks, and pray that they may return to be found in the Faith.

I pity all Schismaticks, and pray that they may return to the Unity, and

Communion of thy Church.

And, O bleffed Lord! do thou give unto them, humble and teachable Minds, that so they may either all see the way of thy Truth, or at least that Numbers among those who do not, may be pitiable and excusable before thee, under their Error and Mistake of it. Amen.

And as for all the Divisions, which have rent thy Church into Pieces, O bleffed Jesu! I do most heartily lament,

and bewail them.

B 3

My

My Heart, O Prince of Peace! is with them, who love to feek those Truths that make for Peace, and who long and labour to heal thy Church's Breaches.

I utterly disclaim all bitter Zeal, and cruel and Unchristian Violence, against Persons of different Parties from me.

I am ready, both willingly to see, and joyfully to own all that is good, and all that is thine, O my dear Lord! inranyl of their Persons, or Actings: And am Religiously careful not to make any of them worse than they really are, by my evil Surmises; but to hope and surmise the best of them, which their Case and Carriage can reasonably bear.

And I am, and through thy Grace, O merciful Saviour! ever will be ready to shew them all Offices of Justice and Humanity, and of common Charity, notwithstanding their Communion is

different from mine, Amen.

And after these Things are done to procure God's Peace, for the quieting and comforting his Conscience with the lively Hopes thereof, he may receive the Benefit of Absolution. And also the Holy Communion, which he must not omit if he can have it; looking on it, both as God's own sure Seal of Remission

of

IL

th

at

2-

br

ft

d

11

y

m e

riy: le:

d

e,

is

0 g

e

e

e

t

n

f

of his Sins; and also as his own + Viati- + The cum or Provision by the way, to strengthen and support his Spirit, and keep him of Nice from Faintness or Failures through all calls it the remainder of his difficult and weari- ana saussome Passage, to the Regions of Rest 701, and Peace to Pelanty or regardles of see the most

And for more particular Directions, necessary how to make trial and discovery of the Viaticum of Safety of his Spiritual Estate before he dying Men. puts it inpon the final Mue; if he is defirous thereof I refer him to the Toyal or Judgment of the Soul, in the Companion for the Penitent, where I have given him an Account and Prospect of this, as full, and yet as short as I could; and which it would be too long here to infert. And there also he may meet with variety of biting Forms to instruct him in all the Parts of his Repentance, and to ferve him in making a Religious and devout Profession thereof to Almighty God

thall now confider and receive are necessary and over

Of his Carriage and Demeanon under his Sickness, and the Virtues thereof, wiz. Trust in God, Resignation, Thankfulness.

A Frer the Sick Person has taken this first and chief Care for his Soul,

B 4

to make its Peace for past or present Offences; his next care for it must be, to keep it from falling into any new Difeases, or that under the Burthen of a Sick Body, his Soul do not fall fick too. As it will do, if it grows fecure and careless of Duty, or regardless of Mercies, or is greedy of Life, and finds no relish in Prayers, or in Discourses of another World, and falls into Impatience, and is fretred with Fleshly Cares and Worldly Defires: All which, and the like, show his Spirit to be more diffempered, and more dangeroully ill, than his Body is.

To prevent this, his next care for his Soul must be to order his Carriage well under his Sickness, or to bear the Pains and Weakness of his Sick-bed with Trusts in God, with Resignation to bis Will with Thankfulners and with Pavience to the end. Which Duties, tho' they are all necessary under the former Head, viz. of making of his Peace; yet I shall now consider, and treat of them, as they are necessary and of greatest Use to Support his Spirit, and recommend his

Firft, He must fet himself to bear them. with Trust in God. The Accidents and Uneafine sof his Sickness will still alarm B 4

01

his

III.

ent

be,

ew fa

00.

re-

OF

in

er

is

ly

W

nd

5.

is

IL IS

h

3

1

3

I

S

his Fears, and try his Faith; and it must be his care, to fhew no anxious or div stracted Thoughts under them. But as often as any Accidents or Prospects terrify him, let him remember that they are all in God's Hands, and shall have fuch end only as he pleases. That he who fends them, will take care they go no further than 'tis fit they should, and will turn them to the best at last. That he is fafer and better in God's keeping and ordering, than he could be in his own; and therefore may lay afide all painful and mistrustful Cares for himself, as knowing under all that happens how fure he is to be taken care of.

Devout Thoughts, about trusting God in Sickness.

I. About trusting him with one's self.

A ND when he feels much Sorrow and many Difficulties, and may fear and foresee worse, let him often say,

Lord! I meekly receive all my Sorrows and Dangers, because thou sendest them.

And they shall not terrify me, be-

And lam fure thou confiderest all that: lies upon me, and wilt turn it unto good.

Big a ba a That

That thou confiderest how much I can bear, and wilt in tender Mercy take off the rest.

That thou confiderest what strength I have to bear, and wilt graciously sup-

ply me with what is wanting.

That thou confiderest how long I can bear, and wilt give me ease at the

fittest Seafon.

And fince thou wilt ease me in thy due Time, and support me till thou easest me, I will not t grow weary. O my dear Lord! or faint in my Mind, but wait with Patience till my Ease comes, Amen.

The I walk through the Valley of the shadow of Death, I will fear no Evil, for thou art with me, and thy Rod and thy

Staff they comfort me, Pf. 23. 4.

Yea, † though thou killest me, yet will I trust in thee, and have hope even in my Death to find everlasting Rest and you after Death, Amen.

Because I live ye shall live al fo, Joh. 14.19.

I know that my Redeemer liveth, and that he shall fland at the latter day upon the Earth.

And the after my Skin Worms destroy this Body, yet in my Flesh shall I see God. Whom I shall see for my self, and mine Eyes shall behold, and not another, Job 19. 25, 26, 27. II. About

† Heb.

+ 700 ±3.

I.

I

y

h

2

1

e

y

is h

8

it.

y

1

n

d

1.1

i

II. About trusting him with one's nearest Relations, or dear Children, Friends for Dependance drive meds fluid I

rance, that there is no way to make T F it troubles him to leave his Friends or Family, perhaps meanly provided for, (or any good Designs unfinished which his Heart has been much fet upon) let him confider, that God fees this, as well as he, and yet he thinks fit to call bion away from them. And this may make it plain to him, that God himfelf, who is more wifely careful for them than he can be, has a mind to be trusted with them. And therefore let him recken to fet them all fafe, by recommending them to him. As our departing Lord + provided for his discon- + John 17. solate and destitute Disciples, by recommending them to his Heavenly Father, and praying to him for theme diw has

And let him remember also, that this is truly to leave all to come to God, lif we can find in our Heart to go forthreas dily, when all these call upon us to stay b

And let him often fay,

I trust thee, O God! as with my felf,

so with my nearest Relations, my Wife
and Family [or Ghildren] and with my

Friends, and with all that depend on me.

I trust

I trust them with thee, O Lord! for they are more thine than they are mine.

I trust them with thee in full assurance, that there is no way to make them happy and safe, like putting them into thy Hands.

I trust them to thee, because thou art the Husband of the Widow, and the Father of the Fatherless, and hast promi-

fed to take care of them one on as flow

I have always trusted therh with thee whilst I was with them, and have ever found thy tender Love and Care of them. So that my own Experience, as well as thy fure Promises, may engage me to trust and commit them to thee, now I may seem to be going from them.

will do, or how they will be cared for when I am gone, yet I know thou doeft; and wilt order all things kindly both

And let him remembered back and tel bak

Anti I

I leave them not destitute, for thou art: with them; and thy care, O my dear God is the best Guardian, and thy Blessing is the tickest Portion.

And thou wilt have infinitely a more watchful. Care of them, and canst do infinitely more for them, than I can be a more for them.

Lord!

42.

for ine.

III.

Auake

em

art Fa-

ni-9W

tee ver m.

as to

L 100 ey

OF t

th U

y d

e 0

Lord! take care of them, for I commit them to thy Care band Ishand

Yea, even + all my Cares for them, It I Pet. cast on theest bar in not remed at aid 5. 7.

O! let them always have the special Care and Providence, which thou takest of the Widows and Orphans.

Let them have the Bleffing, which by thine abundant Mercy follows the Children of those that truly fear theer

Lord be with them, as thou halt been with me, to their Lives end. And keep them always most thankful, and obedient unto thee. And let them all have the Bleffing of thy tender Care at prefent and of thy Peace at the last, Amen.

When my Father and Mother for Sake me, then the Lond taketh me up, Pf.27.10.

Leave thy Fatherless Children, I will preserve them alive, and let thy Widows trust in me, Jer 49. 1100 1011 awo van

In God she Fatherlefs findeth Mency, Hof. 14. 3. bur chine be done, Amen,

The Generation of the Upright Shall be bleffed; Amen. Pfalm 112 2. incol

Secondly, He must fet himself to bear them, with Resignation of bimself to the Williof God. And this will be easy after the former. For there is no difficulty in giving up our felves to God, if we dare: trulli

teufohim. And we shall not only be contented, but defireus to quit our own Wills for fis, if we are perswaded that his is better for us, and that our rive Interest and Happiness is fafelier lodged, and may be infinitely better trufted with him, than with our felves. And if we have no Will to be under what he ordersydtis a plain Sign that we do not apprehend ournelves fafe in his buc think we should be better in our own with me. to their Lives end. Andsbrah

> Let the Sick Man therefore amidft all his Pains and Perils, freely give up himfelf into God's Hands rand be glad and thankful that he can lodge himself there. And led him often day and it was ned it

Lord !I know I am in thy Hands, and that I cannot be in berief, nor do I defire to be in any other. Ripecially not in my own, nor to be the Carver of my own Condition. + Not my Will, O God!

+ Luk. 22. but thine be done, Amen, Ar hal hold 42.

And do thou allor for me, Life or Death, Health or Sickness, Removal or Continuance of my Sorrows, as thou feelt would really be fittelf for me and for thy Glory, not as my mistaken Fant cy may think to be for minen miol art

giving up our felves to God, if we dare dlutt

Thy

Thy will be done, O my God! for it is always a most blessed and beneficial. Will, to those that fear thee. It sends Mercies at the fittest Time, and sends Troubles when they have most need of them, and takes them off again when its fittest to remove them.

If it causes present Sorrow and Smart, it is to do them good; and if they do not see how it should turn to their good yet thou doest, and wilt make them see

it too in the End.

III.

be

NII

hat

ue

8-

bs

nd

ne

JE

0

n

M.

1

.

ŀ

1

Our Wills, O Father! are too often guided by Folly; but thine is always, and altogether wife, and has ever been most gracious and full of Mercy towards me.

Thou knowest best, O Lord! when it was fit for me to come into this World; and when it is fit for me to leave it, and what part is fittest for me to bear whilst I stay therein. O do thou appoint me how, or in what Condition I shall live, and how long! but withal help me to do thy Work whilst I live.

Chuse thou my Condition, and let my Lot be what may please thee: but then give me Grace, faithfully and wisely to discharge the Duties of that Condition, and let my Carriage under it be such as

may please thee too, Amen.

298id

Lord,

Lord, I am not only contented, but glad to be at thy Choice. I pray thee, that I may always be what thou pleafest, and that I my felf may always be pleafed with it.

I defire also, O Father! what seems good and pleafing unto me. Yea, when my Pains and Diffresses are extream, I defire it earnestly. But when I defire it, I do not prescribe unto thee, but beg that thou wouldst order therein, not what my Weakness wishes, unless thy Wisdom also sees it fitting. And I know, O Lord; that thou art ready to grant my Defires, if they be really for my good, and thy Glory, and agree with the wife Ends of thy Providence; and I press them no longer, if thou feelt they are otherwise. Amen.

It is the Lord, let him do what feemeth

Bim good, 1 Sam. 3. 18.

If it be possible let this Cup pass from me; nevertheles s not as I will but as thou wilt.

And if it may not pass from me, except I drink it, thy will be done, Mat. 26.39,42.

Even in inflicting Evil upon me, thou art kind still, and art doing me good

against thy Will, Amen:
Thirdly, He must set himself to bear his Sick-bed Sorrows, with Thankfulness. We must not think it strange, or that things III.

lad

nay

at I

it.

ms

len

F

it,

at

if-

O

nt

ly

e

y

b

things are strained too high, when we are called upon to be thankful under Sickness, or other Afflictions. For the difference between thankful and unthankful or complaining Natures, lies more in their Spirits, than in their outward Circumstances. A thankful Spirit will find enough to give God thanks for, on a Sick Bed, or in any Affliction. And an unthankful Spirit will never want matter enough to complain of, in a better Condition. And if any afflicted or fick Perfons are unrhankful, it is not because they want Mercies good Store, which deferve their Thanks, but because they of God for said let the med food o

This Virtue of Thankfulness to God as it is one of the most necessary Duties. fo is it one of the livelieft Beauties, and brightest Ornaments of a Sick-bed. For it speaks true Humility, when we shew, as we do thereby, that the least Mercies deferve our Thanks, and that the worst States which God puts us into, are too good for us. And it expresses entire Good-will and Love to God, when we can love and praise him even whilst he Corrects and Smites us, and take notice of all his Kindnesses in the midst of our Afflictions, and place an Implicit Belief and boA

and Confidence in his Love, that by all thefe Sorrows he is doing us Good, and deferves our Thanks, tho' in our weak Reafon we sale not able to fee the Good which is to accrue to us thereby. o to but

And to preferve in himself this excellent Virtue of Thankfulness to God, let the fick Person fet himself thro' all the Course and Contingences of his Sickness, diligently to mark and feek out what may deferve his Thanks; and not, as is too offendone, what may minister to Complaints. Let him pick out of every Thing, and out of every Accident that befalls him, what he may speak well of God for; and let those be the Things. which he reflects on within himfelf, and discourses of woothers And under any Pain or Weaknels, let him often fay, of

Lord winder all my Sorrows I have nothing to accuse, but much to give thee Thanks for that what all ob swise

I fuffer less, yea infinitely less than I deferve: Bieffed be the Mercy for fpagood for us. And it want sor gois

My Sufferings, O Lord I are not only fultly deserved, but they are needful also to do me good, and fuch as thou wilt turn to good; Bleffed be thy Name, for feeking and compalling my Benefit thereby, Amen. And III.

all

and

eak

bod

cel-

let

he

ck.

out

ot,

ter

of

ent

ell

35,

bi

ty

1

e

re

6

I

And when my Ailments come, they want many Aggravations, which would make them a great deal worse to be born. And are attended with many seasonable Helps and Comforts, to ease and strengthen my Spirit under them.

My Evils are tolerable Evils; bleffed be thy Pity and Tenderness for confidering not what I should suffer, but what I can bear to suffer, Amen.

Sometimes, O Lord by thy Grace I have Ease, and relish worldly Comforts.

Sometimes I take fweet Sleep, and rest from my Pains and Labours, and awake with great Resreshment.

And under all my Pains and Weakness, by thy Mercy I have some to help
me, and more to pity and pray for me.
I find Support, and thousail seasonably
resteshest my Spirit, from within or
from without, blessed be thy Name for
these Helps and Comforts under my
Distress, Amen

Thou often moderatest and mitigatest my Pains; and then, tho they are a long Trouble, they are a tolerable one.

Or if one Sympton rages, that is fometimes made a Step to the Ease, or to the Prevention of a worse.

Or,

+ Pf. 41.

Or, if it is fmart, it is not lafting, but in waiting a little longer for thee I shall have Ease in thy due Time.

Blessed be thy Goodness, O Father! which is pleased thus to † make my Bed

in my Sickness, Amen.

And however, if I have less Ease, and more Sorrows now at present, yet O my God! I have the blessed Hopes of Rest and Joy to come. And I can never bless thee enough for the Comforts of Hope, that after a patient and short Endurance of my Portion of Evil Things here, I shall be taken to the everlasting Happiness of thy Heavenly Kingdom, Amen.

Moreover, O Lord! I receive my Bodily Sorrows, as Medicines to my Soul, to cure my Spirit, and call me back to thee when I have gone aftray.

I bless thee for all the lowly Thoughts they give me of my self, and for all the Discovery which I make of my own

Errors thereby, Amen.

And for all the Prostration both of Mind and Body, which they put me upon showing towards thee, and for all the Dependance which I learn thence to place on thy Mercy, Amen.

And for their taking off my Fondness from all Earthly Delights, and making

me

£

1

me cease to be in Love with Vanity, Amen.

And for their lifting up my Heart to Heavenly Things, and to all the Ways of preparing my Soul for thine ever-

lasting Mercy, Amen.

d

And if I want Health, and the Relish of worldly Comforts now, I owe thee infinite Thanks, O Lord! for all the time I enjoy'd them formerly, tho' all that time I had deserved to lose them.

If I am deprived of some Mercies, yet many, and most thankworthy, are

those which I still enjoy.

If I would declare and speak of thy Mercies to me, they are more than can be numbred, Pfal. 40. 5.

The Lord gave, and the Lord hath taken away, blessed be the Name of the

Lord, Job 1.21.

And let the fick Person persevere in this Trust and Confidence in God, and in this Refignation and Thankfulness of Spirit, amidst all his Sorrows. Let him keep his Soul always fet out in these Dresses, and express them on all Occafions, to God and to his Friends. For they are the livelest Ingredients, and the clearest Beauty and Grace.

cels, we that eless him for what we Fourthly,

naver!

f

C

8

With he is to bear his Sorrows, viz. Patience; which he is to Exercise through the whole course of his Sickness, and which is next to be treated of.

of world y . VI m. que thee thee

Of Patience under Sickness. With other Directions to the Sick Person, for spending his Sick-bed Hours, and to his Friends for Ministring to him.

HE whole course of a Sick-bed, is a Trial of Patience. And when his tried thereon, we must give good Proof thereof, or else we can never act our Part tolerably, nor approve our selves.

And if we have the forementioned Virtues, we shall have Patience. For if we dare trust God, our Fears of Pain, or other evil Accidents, will not make us unquiet. If our Willsare religned to his, we shall not be unwilling to bear what he sends, but meet our Sorrows with humble and contented Submission, instead of angry and uneasy Repining. If we are thankful to him under our Sickness, we shall bless him for what we have,

have, and mot discontentedly complain for what we want; and thank him because he once gave, minstead of according him, because now he has taken away.

e-

a

gh

id

Person to be Sick, let him look on Patience as the proper Wirtug of his State; and make in this Care ar every turn to annuhis Soul with it.

Let him fet himfelf to bear his Pains and Weakness with Gravity and Compofedness, keeping back from all passionate, and from all light and vain Words.

and Refignation to the Willebf God, quietly fuffering because he fends them

And let him remember always to humble himself under the Hand that smites him, and own tist just and the

And to kils the Rod, and confessitis

And to receive the Strokes with Quietness, and fuffer without thiving and bear them without uneasy Complaints of them, and wait on God without support and Stay himself upon God, till his time come to fend Ease.

"He multinot shew Anger and Uncasiness with his Disease, or with his Medicines. dicines, with his Food, or with his Attendance at her true way and her true way to

Nor fall to feign Reasons of taking things ill, where really there are none; nor aggravate them, where there are; nor be halty in his Suspicions or Censures of Things made for him, or of Persons concerned with him, and there by grow anxious, and angry, and troughlesome to himself and others.

Nor expose himself or scandalize the By-standers, by making Burthens, which are not too heavy to be born at present, intolerable to himself, by pusillanimous Despondency, or anxious Fears and Mistrusts of what they will be in a little time.

Indeed, his Bodily Weakness and Uneasiness, may many times excuse his Forgetfulness, and Surprizes in these Points, both to God and Men, if asserwards he shews himself sensible of them, and sorry for them, and doth not indulge them. But he must not give way, or lay himself open to them, and much less justify them, or hope to remove the Guilt and Blame of these Sins from off his Soul, and lay them upon the Distemper of his Body.

And instead of blaming and aggravating the Heaviness of his Disease, or the Negligence of his Attendance, or

God's

God's Orderings, let him fall to blame his own Impatience, and to tax his own Folly, which had not learnt before to expect fuch Crosses as now disquiet him,

and prepare to bear them.

S

As for Restlesness of Body, and frequent Changes of Place or Posture, and turning from Side to Side, and Sighs and Groans, and other unquietness of Body, without any Disturbance of Spirit, they are not to be accounted I conceive for Acts of Impatience; and if they can divert the Pains of sick Persons, or give Ease to their Bodies, I think they need be no matter of scruple to their Minds.

This Tryal of Patience indeed is an hard Tryal, and therefore requires a conflant and a watchful Care. And it may be a great Help to him therein, if among those who are pleased to express their Kindness, and do him Comfort by their Presence and Friendly Attendance, he can chuse a discreet and pious Supervisor of his Catriage, both towards God and all about him, under his Sickness, and desire him to be his Admonisher, where Excess of Pain and Weariness makes him forget himself, and receive his Brotherly Admonitions with Willingness and Thankfulness.

And

* Mat. 6.

And under all the Uneafiness of his Sickness, and Temptations to Impatience, let him often fay one or other of these short Prayers.

* Thy W.U be done in Earth, as it is

in Heaven, Amen. I C.

+ Shall a living Man complain, a Man † Lam. 3.

for the Punishment of his Sin?

39. We be to him that striveth with his 11. 45. 9. Maker; Shall the Clay fay unto him that fashioneth it, what makest thou?

Lord, I will be * dumb, and not open my * Pj.39.9. Mouth against it, because it is thy doing.

And thou orderest mine Infirmities, as t thou orderest all things else, in

Number, Weight and Measure.

So that I know they shall not be too many, nor too heavy, nor continue more Days and Hours, than thou feeft fuitable to thy Goodness, and my Weakness.

If Ease is long delayed, and his Spirit is almost wearied, let him ever and anon, put up fuch thort Petitions as thefe.

I wait for the Lord, my Soul doth wait, and in his Word do I hope, Amen.

* I will hope continually, and will yet praise thee more and more, Amen.

†Otarry thou the Lord's leifure, O my Soul! | I know whom I have believed, and in * due Season I shall reap if I faint not.

+ Though

P. 130.5.

+ Wif.

11.20.

* Pj. 71. 14.

+ Pi. 27. u.t.

1 2 Tim. 1 12.

* Gal.6.2.

† Though he kill me, yet will I trust in + Job 13

him, Amen.

V

is

ti-

of

is

en

is

at

ry

S,

n

0

e

t

t

Remember, O Lord! whereof I am made, and have Compassion on mine Infirmities, and lay not more upon me than I can bear.

Let*thyGrace be Sufficient for me, Amen. * 2 Cor. Lord increase my Patience, or abate 12. 9.

my Pains, Amen.

If he is ready to think or fay, he can no longer bear, let him remember, that God knows that better than he.

And that when he can bear no longer,

God will inflict no longer.

And who can fay, how much, or how long God's Grace shall enable a Man to bear?

And the same Grace that did enable him to bear it Yesterday, is as powerful and as ready now to enable him to bear as much again to Day.

Yea, and till we are tryed, we none of us know what, or how long we can bear.

And Resolution, by God's Grace, can bear much, a great deal more, and a great deal longer than we thought of. But if we are irresolute, any thing of Trouble is difficult. And any Difficulty will conquer those, who come prepared, not to bear and strive with it, but to yield. If

If his Thoughts are disturbed, and his Devotions faint and broken, by reason of his Weakness or Pain; let him have Patience with himself, and believe that God will have Patience with him too, and exact no more of him, whilst he is in that Condition. And let him frequently say,

Under * our Infirmities, the Spirit helpeth us, by holy and affectionate, tho' unuttered Groans: and he who fearcheth

the Heart, hears them.

Lord, I will honour thee, by submitting my Will to thine, and being content with my Sickness. And when thou makest me sick, I will present thee with a sick Man's Offering, and pray to thee the best I can with my sickly Faculties.

And from a fickly and feeble Man, good Lord accept a fickly and feeble

Supplication, Amen.

+ Pf. 51. Lord, thou + rejettest not the broken

Spirit, despise not the Brokenness of my
Devotions, Amen.

Which in the midst of all my Weakness, is not more weak than theirs, Amen.

Let him also be constantly mindful to shew Patience and Thankfulnesstowards those.

* Rom. 8.

| Mat. 21.

16.

those, who kindly attend about him. And not be fretful, and show Uneasiness on every little Slowness or Forgetfulness, or when things are not done for him just when, and as he would have them.

And let him often say to himself, under any Temprations to Uneafiness

with his Attendance,

V.

is

on

ve

at

at

y,

it o'

b

t

e

Lord! if they err, even their Errors are governed and directed by thy Hand which errs not, and thou hast some wise and kind End to serve by it, either for my Soul or Body. Thou bringest about thy gracious Purposes concerning me, by their Errors and Oversights, as well as by their Care and Kindness.

And therefore instead of being angry at them, I humbly submit to thee, and look to have it turn'd to good, because

it is thy doing, Amen.

Lord! enable me to receive all the Pains, which thou fendest upon me, with Patience; but all the Kind Services which they seek to do me, with Thankfulness. Amen.

Remember, Lord! for them, all their charitable Services; but remember not against me, my Fretfulness or Uneasiness in the acceptance thereof, Amen.

in Previous Kindmets for others, year I C 3 Lord,

Lord, enable them to confider my Weakness, and to pity and bear with it; and enable me to watch against it, and not to fall any more into it, Amen.

And let him think it is now his Work and Task, to shew an Example of Humility, Patience, quiet Refignation to the Hand that smites him, and of comfortable Hope and Trust in God, and a thankful Sense of all his past and present Mercies, to all Visitants.

And to arm him yet more thoroughly with all this Patience, which is the Virtue most particularly required and marked out, and yet most difficult to be exercised and preserved in his Case:

Let him let before his Eyes, the far greater Trials and Sufferings of the ever

bleffed Son of God Tefus Christ.

Let him think within himself, and let it often be suggested to him by others, that 'tis not for us to accuse God, for suffering our Patience to be tried, when he could thus suffer his Patience to be tried.

That we are not to think much at suffering Trials deservedly, and for our selves; when he refused not to suffer infinitely greater, without having deserved to suffer any thing himself, but merely in Pity and Kindness for others, yea for his Enemies.

Let him be reminded, that God has made Painthe way to Pleasure, and that Jesus bore Pains before he was fixed in Eafe.

That if the present Pains are sad, eternal Pains are infinitely fadder, and that we need these here to prevent our falling under those hereafter. And instead of repining, that we are left still to suffer the Pains of this World, let him rejoice and give God Thanks, that we are delivered by his Mercy, and our bleffed Saviour's Merits, from the endless and insupportable Anguish of the next World.

Instead of Repining therefore, let him

often fav.

minutet.

V

th

t,

n.

k

of

n

f

ď

Thy Will be done, O my God! give me my Evil Things here, that I may have everlasting Rest and Joy with thee

hereafter, Amen.

I am content to be a Member of an afflicted Saviour, and to fuffer with him, in hopes at last thro' thy Mercy to rejoice and reign with him, Amen.

* Tis enough, yea too much, OLord! * Mat. 10 for the Servant to be as his Master. Since 25. he bore Sorrows, I will not refuse them, but meekly bear them after him whilst thou pleafest, and patiently wait to be eased thereof at any time, Amen.

Lord!

17

W

i

12

C

1

f

1

Lord! thou art just in my Sorrows, thou art kind in them. I justify thee, yea I thank thee for what I feel. I disclaim my own Will, either about the bringing or removing of my Pains, and submit my self wholly to take up with thine, Amen.

And during all the Progress of the Sickness, Devotions and pious Thoughts, and ser Prayers or short Ejaculations, are to be the sick Man's vital Breath, and should constantly be sent up to God, while he has Spirit left to offer them.

Let him be frequently enjoying the Prayers of the Church, from the Mi-

nilter, or others.

And any of the Prayers hereafter following, for particular Graces, or for any of his particular Needs or Defires; not burthening himfelf with too many Prayers, or too long ones at once, but taking them as his Strength or Time ferves; or as employing his Thoughts thereupon, to exercise not to burthen them.

And when he is kept from reading, and using them himself; let such of them, as he likes or desires, be read to him by his Friends, for him to follow, and put up to God with holy Desires.

And when he wants Leifute, or Strength for longer, let him dillinguish minuter.

minuter, or the small Portions of his time, with shorter Petitions and Ejaculations.

He may be often affectiona ely repeating the Lord's Prayer. Or any particular Petitions thereof, as thy Kingdom come; thy will be done in Earth as it is in Heaven; Forgive us our Trespasses, as we forgive them that trespass against us; Lead us not into Temptation, but deliver us from evil; or the like, as best fuits with his prefent Needs, or Defires. Or any of the fore-mentioned short Petitions and Ejaculations, which he may be often repeating, and devoutly offering up from his own Memory, or the Reading of his Friends; or any others, which his own Mind, or their Discourses, shall supply him with.

And let the sweet Name of Jesus be often in his Mouth, but oftner in his Heart; and let him think that the blessed Name of a Saviour, cannot be too much upon the Soul, or too deep in the

Defire of a lost Sinner.

Let him therefore fay, Jesu have

Mercy on me!

S,

a

n

g y

> Jesu! thou art the Rock of my Hope; Thou art my Love, and my Life, and the chief Object of my defire.

Lord Jesu! thou alone art my Saviour.

And that he may still be stored with Matter for such devout Thoughts and Ejaculations, when he is not fit to read himself, let them read to him either some of the Scriptures, Hymns or Prayers, hereaster prescribed for the use of sick Persons; and some convenient Portion out of the Penitential Psalms; or something about the Sufferings of our Saviour; or some part of any profitable Discourse, concerning Repentance, or Patience, or Trust in God, or Thankfulness, or concerning Death and Judgment, Heaven and Hell.

Let their Discourses also be savoury, and minister Thoughts fit for the Seriousness, or for the Comfort or Service of Men, who look upon themselves, as taking leave of this World, and going

to meet their Lord.

Let them feek to spiritualize Accidents, and take Occasions from all that happens, to raise up the sick Man's Thoughts to devout and profitable Restections; so that he may not want the offer of a good Thought, as oft as he is free and ready for it.

If he awakes more easy, let them bless God for the Ease, and observe how tenderly he proportions Trials to our weak-

ness,

V

th

br

ad

er

y-

of

r-

or

11

le

10

₹•

7-

ness, considering what we can bear, as a tender Father doth. How seasonably he sends Relief, and how sweetly we relish ir after sharp Sorrows, and how from their Experience of the seasonableness of his Succour in this Case, they should learn to trust him, if he sends upon them more Agonies, and quietly to wait for him, hoping he will not stay then more than he has done now, past the due time.

Or if he awakes under more Pain and Disturbance, let them suggest to him, that if 'tis great,' tis like to be the shorter: that God knows best, how much and how long we can bear; that he is in good and merciful Hands, whilst he is in his, and should be quiet under them; that he must wait on God, who loves to be waited on, and loves to try Faith and Trust, before he recompence it with the desired Blessing.

On all Occasions of any Benefits received, either by Food or by Physick, or by Sleep; and likewise on any want of them; or on any Occurrence or Discourse that comes before them, they will be acceptable and useful Friends indeed, if they can shew Dexterity in raising up the devout SickMan's Mind to some pious Thoughts or Virtuous Resentments or Desires a-

bout

bout the same, to make him reflect on the Power, the Patience, the Mercifulness, or the Faithfulness of God; or upon the Wickedness and Folly of Men; the Vanity of Worldly Things; the Serviceableness of Religion, and holy Affections; the happy End of Trust in God; the Temptations and Dangers of Health and Ease, the Advantage of Sickness, the blessed Fruits of Patience, and the Recompences that shall crown it at the last.

And if at any time he receives not their Discourses, or their other Services, with that Willingness and Easiness, which they would expect from him; let them wait another Opportunity, and not slacken their good Offices, but only study how to time them better, or make them more agreeable to him on the next Occasion; not taking things ill from him in this Condition, but pitying what would provoke them at another time.

Or if he seems troubled, as ingenuous and kind Natures are apt to be, that his Disease makes him so troublesome as he is to his Friends; let them suggest to him, that Friends are born for Adversity, and to bear a Part of each others. Troubles. And that the same wife Orderer, who sends him the trouble of his

Pains

he ß,

he a-

a-

· ; ie

d e

t

Pains and Sickness, sends them also the trouble of their Attendance, and doth equally expect a willing and chearful Reception of their respective Troubles from both.

And in the Vifits they pay the Sick, let not the Defire they have of feeing him make them any ways incommodious, or uneasy to him. Sometimes fick Persons can ill bear Noise; or would be troubled, not relieved by the Presence of others; or when their Spirits are a little freer, and more refreshed, having but little time, or free Thoughts left, they wou'd have them to themselves, and can ill compliment them away to please others. And 'tis not for wise and kind Friends to break in upon them, when they would be alone; but only when their Company would be acceptable, or may be helpful to them.

And befides all the Prayers, and devout Thoughts, which he puts up thus for himfelf, let him also defire the Prayers of others. Let him fend to defire the Prayers of the publick Congregation. And if he fend Alms at the fame time. good Prayers will be more like to prevail for him. And when he takes his Leave of any Friendly Visitants, let him

defire

defire them to remember him in theirs; shewing thus on all Occasions, that his Eye is unto God in all his Sickness; and that he looks to reap most Benefit from

good Pravers.

And by fuch Ways and Thoughts as these, may the Sick Person set himself to this second Part of his Task, viz. The bearing of his Pains and Weakness with Patience, Resignation of himself, Thankfulness, and Trust in God, and such Refentment of things, and Reflections on them, as are fitting for a Sick-bed.

they would have them us themfelves, of reas mc CHAP. V. It obs home

Of his Carriage in his last Extremities, and under the near Approach of Death.

ND when Sickness goes on to Ex-

fame

tremities, and Death approaches, that calls louder to him to trimup his Lamp, and dress his Soul to meet the Bridegroom; but 'tis only with the same Habits, whereof I have been hitherto speaking. A dying Man is not distinguished from a Sick Man, by the difference of his Habits, but only by a greater Care and

Exactness in putting of them on.

+ Mat. 25. 6, 7. fame Thoughts and Desires besit him; but when he is expiring, he would be glad, if his Strength will serve, to send them up in a brighter and a hotter Flame. So that when he comes to die, he must hold on the same Exercise of Repentance, Patience, Faith, Thankfulness, Devotion and the like; but only seek to put forth more Zeal and Fervour in them, if he has bodily Strength enough so to do, or else be content, and rest satisfied to do it as his Strength will serve him.

And let him welcome Death when

God fends it, and fay,

Lord! my times are in thy Hand, thou knowest best when 'tis fit for me to depart this World.

And thy time shall be mine, and I am now willing to come to thee, fince thou

feeft fit to call me, Amen.

I willingly receive my Death, and think 'tis time for me to die, if thou doest, because Life now is grown very uneasy to me, and every Day brings much more Evil than Good, and is more my Burthen than my Blessing.

Passage to a better Life, and am not only willing, but thankful, to change Weariness for Rest, and Earthly Sorrows for Heavenly

If the Dying Persons have lived ill and loosely, they have Reason indeed, if God please, to defire to live longer, that they may learn to live better, and may be more persect before they die. Yea, and even good Persons do many times defire the same, since the best may mend,

and still grow better.

But let such good Souls think with themselves, that if they should live longer, yet living on in the same frail Natures, peradventure more Days would still heap up more Frailties and Instruities to make them still more assaid of Death, and they would be more impersect and less sit to die then, than they are now. So that 'tis best to let God chuse for them, and be willing to die when he pleases.

If he would not leave the Ordering and Expences of his Funeral, to the Difcretion of his Friends, but is minded to give Directions about the same himself, let him declare where he desires they should lay his Body, and who should be desired to accompany it, and who to bear it to his Grave; and what Tokens of kind Remembrance shall be given to any of them. And if he see sit, he may

order

519

1500年被50%

I Ma XIN STURY

order fome of the finall Gifts and Memorials of Kindness, which Imention'd before at the making of his Will, to be given at that time. one eno galo, en bas

In proportioning the Expences thereof, he should have regard to the Estace which he has to leave, and to his Rank and Station in the World. And in laying out the fame, he will most Comfort and Benefit himself, by fuch ways of Expence as best honour God and profit others; fuch as fatisfying the Hungry with Doles, and cloathing the Needy with Garments, and fending Gifrs in Money (more or less as he pleases, and as fuits with his worldly Circumstances) to his own, or other adjacent Parifhes, to be di-Stributed among the Poor thereof; or in fuch other Acts of Piety and Beneficence, as are fit to attend the Body of one, who both living in the World, and leaving it, was studious to be found doing good.

And when he is near about to leave the World, he may take a pious and

folemn Leave of it.

Let him call in his Parents, if he has any, to ask their Pardon for any Offence he ever gave them, and to beg their Bleffing, and give them his Thanks for all their Love and Care of him. And also

his

54 Of Carriage at the Approach of Death, Ch. V.

his Children to give them his Bleffing, and charge them to keep upright and conftant in God's Fear, and in loving and helping one another. And likewise his Friends and Family, and Dependents, to receive his last Farewell.

Let him profess the great Need he has of God's Mercy, and the good Hopes he has through the Merits of Christ, and through his alone, to find it.

Let him professalso, that he dies in the Faith of Christ, and repeat the Creed.

And that he hopes for the Acceptance of his Faith and Repentance, in the Unity and Communion of Christ's Church, in which he dies; and particularly, as a stedfast and sincere, though unworthy Member, of the Church † &c. whose declared Belief he professes, whose Way of Worship he heartily receives, and in whose Peace and Communion he has hitherto lived, and now dies.

Then let him profess, that he takes leave of the World in Peace; and forgives all, both present and absent, as he desires himself God would forgive him. And that if any have ever taken any thing ill of him, he desires they would forgive him.

After which, let him fend Messages to any absent Friends, whose Reformation he

† Here mention bis own Church. he defires, whose Peace he seeks, or whose Love or Favours, he would express either a just Thankfulness, or a

Friendly Sense of.

g

le

ie

d

f

t.

e

And as for themselves, let him thank them all for all their good Wishes, and good Services in his Life, and at his Death; and pray God to remember the same for their Benesit. And let him heartily beg their Pardon, for all the unreasonable, or passionate, or unequal Usage, which he had ever been guilty of towards any of them in his Health; for all the unnecessary Trouble, which he has given to any of them by his Weakness; but especially for all the Provocation and Offence, which he has given to any of them by his Fretfulsies and Impatience, during the time of his Sickness.

And then let him charge all about him, to keep constant in the Faith, and firm in the Unity of the Church, and endeavour to confirm them in the Ways of Piety, Sobriety, Justice and Charity, and to warn them against falling from any of them, for any Interests or Enjoyments of this World; or if at any time they do, against delaying Repentance, or growing hardened and secure under their Fall.

ers in his left. Agoings, and regornment

Then

Then let him exhort them all to keep Peace among themselves, especially those who are concerned in the Division of his Estate: And desire all their Prayers to assist him in his Agonies. And so recommend them all to God's Mercy, praying that he will keep them all stedsast in his Fear, and safe under his Care, whilst they live; and give them all Comfort, when they come into his Condition; and bring them all at last, to meet together again in his Heavenly Kingdom.

h

B

h

5

h

b

V

1

After this, he may tell those Friends, who attend more about him, that in his Departure he defires he may have no Disturbance to lengthen out his Pains, and molest his Passage. And therefore if any of them think they cannot contain themselves, and govern their Grief, nor fee him die without burlting into passionate Outcries and noify Disturbance, to call back his retiring Spirit, ler him beg them to withdraw when his Death approaches, and pray for him, and vent their own Grief by themselves. But if any of them can stand by, and accompany him in filence, if they happen then to be about him, he may defire that they would flay to affift him with their Prayers in his last Agonies, and recommend his

his departing Soul to God at his last Breath.

After he hath taken such religious and solemn Leave of all his Friends; he has nothing left to do, but whilst his Strength serves, to employ his Spirit in holy Thoughts and Defires as he did before, and devoutly and willingly wait God's Time for his Change.

And under this Expectation, let him

often fay,

e

S

My Flesh and my Heart faileth, but thou art the Strength of my Heart, and my Portion for ever, Ps. 73. 26.

Lord! Itrengthen me in my last Agonies, and guard me from all Frights and Molestations of the Enemy, Amen.

I have a good Master, for Jesus, that most blessed of all Names, is my Master, and I will neither be afraid, nor unwilling to go to him.

For whom have I in Heaven, Lord! but thee? And there is none upon Earth that I can define besides thee, Pl. 73.25.

I desire to be dissolved, and to be with Christ, Phil. 1. 23.

Sweet Fefu! come quickly, Amen. Rev. 22. 20.

Yea, as the Hart panteth after the Water-brooks, so panteth my Soul after thee, O God! My

10.

My Soul thirsteth for God, for the living God, when shall I come and appear before God? Pf. 42. 1, 2.

Lord! I come to thee, receive me

1

t

11

Ē

t

3

out of thine abundant Mercy.

I come to thee, and him who cometh unto thee, thou wilt in no wife cast out, Joh. 6.37. Lord Jesu! receive my Spirit, Amen, Acts 7. 59.

Receive me according to thy Word' and I shall live, and shall not be disap-

pointed of my hope.

Because I live, ye shall live also,

Amen. Fob. 14. 19.

Bleffed is that Servant, whom his Lord when he cometh shall find watching, Luke 12. 37.

All the days of my appointed time will I wait, till my change come, Job 14- 14.

+ Pf. 103. O Father! pity me + as a Father pitieth his Children, and receive me * for * 70bn 4. whom thou hast laboured, and hast made me what I am.

> O Jefu, Saviour of Sinners, fave me whom thou haft redeemed with thy Blood, which is too dear a Price to be thrown away in a lost Purchase.

> O Holy Ghoft! the Sanctifier and Comforter, now finish in me thine own Work, and comfort up my fainting Spirit. O Holy

V

be

ar

10

b

O Holy, Blessed and Glorious Trinity! I have humbly served and feared thee, tho' in much Frailty, [† all] my † or in Lise; receive and comfort me now at my Death, Amen.

TO HA P. VI. TOTAL

D ELLOTTE 4561 (160-394)以在

Of Gare, and Treatment of the Dead.

A S foon as the Dying Person has breathed his last, his surviving Friends, especially they whom he has intrusted with the Care and Disposal of his Body, must be very careful to Dress, and treat it Decently, till it be Decently interr'd.

Let it not lie too open to the Enquiries of the Curious, nor let any thing of it be exposed, which the Person if alive would blush at.

If he gave Orders for his own Funeral, those Orders are a Trust, which are Religiously to be observed. But if he has lest it to them, they must order the same, with as prudent a Regard to his Circumstances and Worldly Estate, and with as much Decency, and wise Expression of Love and Respect to him as they can.

And

of

te

ne

gi

th th

S

be

th

A

fe

th

Lo

ho A

Pr

he

no ke

ly

01

to

Fi

E

ea ta

D

111

60

Poor and Needv. In these Layings-out, they should not fpend more than is meet, nor lavish any thing away, vainly or imprudently.

them, or where he ought them; and in

Doles and Deeds of Charity, to the

And on the other band, they need not scruple some well-chosen Instances of Expence, which are rather honorary than useful, if there be Estate enough to bear them, and good Reafon for them. and Moderation and Diferesion shown in them. For the this Cost doth the Poor

+ Mat. 26. nogood, as Fudas t once objected wer it 8,9.6 30 expresses their Love and Respect to the 12. 4, 5. Dead: and fuch Expressions of Esteem

and Kindness to them, who have greatly deferved it, and can now make no more Returns of it, are religious and well approved of both by God and Men. Our bleffed Lord himself very kindly recei-

* Mat. 29. ving * the cost of the rich Ointment which 7, 10, 11, Mary, Lazarus's Sifter poured upon his 12, 13. & Head, because she did it for his Burial.

4

70.11.2. At the Funeral, when a Refection is brought, according to the Custom of the Place, to the Friendly Attendants of It

e

n

e

t

of the Body before it is carried forth to relieve their Waiting, or their Weariness; let it be dealt among them with great Moderation. Remembring, that theseGuests come not to gratify and please their Palates; but to bear their Part in a Scene of Grief, and attend as Mourners.

And let all who meet there remember, that they are come to * mourn with * Ro. 12. those that mourn, and bear a Part with the 15. Afflicted; and be careful to shew themfelves fenfibly and ferioufly affected with their own, or the furviving Relations Loss, according as there is just Cause: however, with the loud Warning and Alarm to themselves, which is in these Providences. The some of the worker

Let them not talk lightly or pleafantly, nor fall into Discourses of News, or Marketings, or of other Worldly Bufiness.

For these neither suit with the Friendly Sadness, nor with the Religious Seriousness of that Occasion, and shew them to be little touched, either with their Friend's Death, or with Thoughts and Expectations of their own.

But instead thereof, let them study each to employ themselves, and entertain their Company, with Thoughts and Discourses about the Vanity and Uncernour tainty

110

lal

the

m

D

th

to

to

ca

an kn

ha' afi

di

th

Bi

W

m

nc

ot

ve

CE

CC

to T

W

sorrows and Benefits of Sickness; about the Sorrows and Benefits of Sickness; about the Troublesomeness and Shortness of Life; the Certainty that we shall all die and the Uncertainty of the Time when and the Suddenness many times of these Changes, and the great Need we all have constantly to expect and prepare for them; and about the Hopes and Blessed ness there is in dying well, and the Happiness of that State, where we shall die no more, nor ever have the Loss of any dear Friends to mourn for.

They may also discourse of their deceased Friends, especially when they have things to say of them to their Advantage: As how their Patience was tried, and approved in their Sickness; how good God was to them, and how submissive and devour they were towards him, what good Words they said, or good Works they did; or Comfort and Support they found; or any thing else belonging to them, either living or dying, for which they are fit to live in our Memory, and be Examples for our Instruction or Imitation.

And when they come thus to take up Good and Heavenly Thoughts, and to infuse them into one another, they will do great good to themselves, as well as Homour

nour to their Friend, by paying him this last Office, and all return hetter than they came from the House of Mourning.

16

It

e,

n.

le

re

10

1

ne

11

of

e

d

d

y

e

ľ

When the Relations and Friends mourn and shew decent Sorrow for the Deceased, as 'tis fit they should, to shew they expect to find a Want of them, or to express their Love and Value for them, as + Fesus wept at Lazarus's Grave, + Job. 11. to show bow he loved him! they must be 35, 36. careful to do it moderately, and Christianly. And grieve for him like Men, who know that God hath taken him; and who have Hope and Comfort in Death, and after it; and believe when a pious Friend dies, that the Living only have loft, but that the Deceased have got by dying. But they must not repine against God, who has taken their Friend away; nor mistrust his Care to provide for them, now their Friend is gone; nor grow out of Humour, or unthankful for all his other Mercies, because they are deprived of this; nor let their Grief be excessive or obstinate, and refuse to be comforted, * as they who have no Hope. * 1 Thef.

Parricularly, let them not refrain going 4. 13. to Church for Juch a certain Space of Time, or number of Weeks, after a dear Wife or Husband's Death, as the manner

of

of some is; which I think is a very ill chosen Expression of Grief, or Ceremony of Mourning. For this looks as if we were out of Humour with God, because he has taken our Friend from us; and is very unfuitable to that Patience and Thankfulnefs, which we ought to express; and to that Devotion which we not only ought, but need to use on such Occasions. For these Changes should not make us less Religious, but more; and call us to God, and his House and Service, instead of driving us from them. The House of God is the House of Com. fort; and in our Affliction we have the more need to run to it, to be eafed of our Sorrows, as well as to show our entire Submiffion and Service to that most wife and good Hand which has now disposed of our Friend, and in his due time will dispose of us too to his own Mercy.

And as for the Mourning of the Survivor, when God has this way parted dear Pairs, the Memory of the Deceased should not easily wear off, but stick fast and long with the Living, as is very sit, both in respect to the Dead, and in Decency and due Regard to the Censure of the wise and sober Part of the World. And unless the Circumstances or Needs

of

of i

pre

dit

the

Re

De

or

ing

lat

ne

W

ve

fel

ar

ab

pı

m

th

ſp

e

2

N

f

d

of Families, are very extraordinary and pressing for them to change their Condition sooner, they should at least wait the Time, which Custom and good Report have fixed in Mourning for the Dead, before they forget their Sorrows, or hearken to any Motions of exchange

ing them for new Joys.

ill

ny

we

ıse

is

nd

I. ve

+

ot

ŀ

1,

their

Lastly, the Executors and nearest Relations may still further shew their Kindness and careful Respect, and deserve well of their deceased Friends, by being very studious to keep Peace among themselves: and, if any Clauses of the Will are not clearly worded, or any Matters about the Estate are lest liable to dispute, by composing them amicably among themselves without Suits, that the Contentions of the Living may not spoil or disparage the Kindness, nor ever be laid by God or Men, to the Neglect or Carelessess of the Dead.

By fulfilling their Wills punctually, and giving to every one at their Time, with Good-will, and without unnecessary Trouble or Delays, what is really intended for them, and due to them thereby.

Yea, by having Regard to what was fit for them to order, tho they forgot to order, der it: Or, what they needed to order,

D'3 but

but could not, as Payment of Debts which they left not Estate enough to pay.

Ch. VI

the Pa

an

of

w ha

f

(

a

f

This Law indeed will not compel them to pay beyond Affers, or what the Deceased has left them to pay out of But Natural Affection, and the Virtue of Gratitude, in near and dear Kindred, especially in Children towards their Parents, may call for more than any hu-

man Law doth.

For Children have received abundance from their Parents; and if ever they fee them brought to want, they ought to look upon themselves as much in their Debt, and greatly obliged in Gratitude * to requite them if they are able, which St. Paul calls shewing piery at home. Especially to shew this Piety in doing fuch things for them, as they would most defire to be done for themfelves. And if these Deceased Relations had liberty to fpeak their own Minds to us, I believe we should hear, that nothing lies nearer to their Hearts, or would be more for their Ease or Com-fort, than doing Justice for them where they owe it, or paying their just Debts is. And therefore to take these up according to our Ability and Circumstances, and reasonably to content and satisfy their

* 1 Tim.

5. 4.

ch

bel

he

ue

a.

U-

their Creditors, is a great and noble Part of Religious Piety towards them, and a most Rewardable Instance of Gratitude and Natural Kindness. Which is of the more account, as being shown towards those, who the heretofore they have done much more for us, yet now can do nothing, either for us, or for themselves, and as being thereby an Office full of Humanity and Generosity, as well as of Gratitude and Piety.

Thus much I thought fit to premife for a Brief Direction to Sick or Dying Persons, how to manage and employ themselves when call'd by God to these Conditions; and also to the Surviving Relations, how to discharge their Parts

well upon the Death of Friends.

But for a more full Affistance and Direction of their Practice or Devotions, I have laid together some choice Scriptures, and composed particular Prayers, fit to guide their Practice and express their Devotion, on the several Duties and Exigences of the State of Sick or Dying Men, or of the Surviving Kindred, when their Friends are taken from them. And these are contained in the Pages following.

D4

nisk !

. Prayers

Prayers and Devotions

ther then t

FOR THE

State of Sickness.

Scriptures for the Duties, and Needs of Sick Perfons.

Pfal. 39. and 130. Pfal. 77. and Pfal. 6. Pfal. 6. Mat. 25. to v. 14. Ifa. 38. Heb. 12.

I. Sickness and Afflictions are sent and ordered by Almighty God, and come on Errands of Mercy.

A Ffliction cometh not forth of the Dust, neither doth trouble spring out of the Ground.

For God maketh fore, and bindeth up; he woundeth, and his Hands make whole, Job 5. 6, 18.

I kill,

I kill, and I make alive, * I wound, and * 1 Sam...

Ibeal: neither is there any that can de-2.6...

liver out of my Hand, Deut. 32. 39.

As many as I love, I rebuke and

chasten, Rev. 3. 19.

Even as the Father doth the Son, in whom he delighteth, Prov. 3. 12.

For what Son is be, whom the Father

chaffneth not ?

So that if ye endure chastning, Godi

dealeth with you as with Sons.

But if ye be without Chastisement, whereof all are partakers, then are ye Bastards, and not Sons, Heb. 12.7, 8.

You only have I known of all the Families of the Earth; therefore I will punish you for all your Iniquities; Am. 3. 2.

Behold then t happy is the Man whom + Jam. 1

God corretteth, Job 5. 17.

For when we are judged, we are chastned of the Lord, that we should not be condemned with the World, 1 Cor. 11. 32.

And 'tis good for me that I have been afflicted, that I might learn thy Statutes,

Pfal. 119. 71.

Our Earthly Fathers, indeed, chastned us after their own pleasure; but he for our profit, that we might be Partakers of his Holiness, Heb. 12. 10.

D) 5;

So that I know, O Lord! thy Judgments are right, and that thou in Faithfulness bast afflitted me, Pfal. 119.75.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, World without end. Amen.

And this Glory be to the Father, &c. may be added at the End of all the following Collections of Scripture, when they are used Devotionally.

II. How they are to be received.

1. With Repentance of their Sins.

I Sin came Death, and Death hath passed upon all Men, because all bave sinned, Rom. 5. 12.

I will make thee sick in smiting thee, because of thy Sins, Mic. 6. 13. I will visit their Offences with the Rod, and their Sin with Scourges, Pf. 89. 32.

And when he slew them, they Jought bim, and return'd and enquir'd early after God, Pf. 78. 34.

In their Affliction, they will seek me early, Hof. 5. 15. And

And this is such a Repentance, as expresses it self,

I. In Amendment of their Sins.

When I bring them through the Fire, it to refine them like as Silver is refined, Zech. 13.9.

And by this [smiting] shall the Iniquities of Jacob be purg'd, and this is all the Fruit, to take away his Sin, Isa. 27.7,9.

For when they be holden in cords of Affliction, then he sheweth them their Work, and their Transgressions that they have exceeded.

He openeth also their Ear to Discipline, and commandeth that they return from Iniquity, Joh 36. 8, 9, 10.

God, I have born Chastifement, I will not offend any more.

That which I fee not, teach thou me; and if I have done Iniquity, I will do no more, Job 34, 31, 32.

2. In reconciling themselves to those, whom they have offended, and making Satisfaction for Injuries.

If ye forgive Mentheir Trefpusses, your Heavenly Father will also forgive you.

But

But if ye forgive not Men their Trespasses, neither will your Father forgive

your Trespasses, Mat. 6. 14, 15.

And if thou bring thy Gift to the Altar, and there remembrest that thy Brother bath ought against thee; go thy way, first be reconciled to thy Brother, and then come and offer thy Gift, Mar. 5. 23, 24.

Oppress not any, restore the Debton his Pledge, and spoil none by Violence; but withdraw thy hand from Iniquity, and deal truly, and thou shalt surely live,

Ezek. 18.17, 8, 9.0

Loose the Bands of Wickedness, and undo the heavy Burthen, and let the

Oppressed go free ried of a disagrant

And then shall thou call, and the Lord shall answer thee; thy Righteousness shall go before thee, and his Glory shall be thy reward, Isa 58. 6, 8, 9.

But without fuch Reparations of Wrongs done, He that doth Wrong, shall receive for the Wrong which he hath done, and there is no respect of persons, Col. 3.25.

And keep not wrongful gerting to leave thine Heir rich. For better is a little with Righteousness, than great Revenues without Right, Prov. 16, 8.

Nor think of appealing God by giving Alms, till thou half first done Justice:

For I the Lord love Judgment, I hate Robbery for Burnt-offering, Ifa. 61. 8.

3. In Alms-Deeds.

Break off thy Sins by Righteousness, and thine Iniquities by shewing Mercy to the Poor Dan. 4. 27.

For by Mercy and Truth Iniquity is

purged, Prov. 16. 6.

Water will quench a flaming Fire, and Alms maketh an Atonement for Sin, Eccles 3. 30. marianda raugab

a liver. L

Sell that ye have therefore and give Alms: Provide your selves Bags which wax not old, a Treasure in the Heavens that faileth not, where no Thief approacheth, neither Moth corrupteth, Luke 12.33.

And make to your selves Friends of the Mammon of Unrighteousness, that when ye fail they may receive you into everlasting Habitations, Luke 16. 9.

And charge them that are rich in this World, that they be rich in good Works, ready to distribute, willing to communicate:

Laying up in flore for themselves a good foundation against the time to come, that they may lay hold on Eternal Life, head ; as an beaut carel, 81, 8 miT.4.

Dealthy Bread to the Hungry, and bring the Poor that is cast out, to thine House. When thou seest the Naked cover him, and hide not thy self from thine own Flesh.

Then shalt thou call, and the Lord shall answer thee; thine Health shall spring forth speedily, and thy Righteous ness shall go before thee, and the Glory of the Lord shall be thy reward, Isa. 58. 7, 8, 9. &c.

Because that Alms do deliver from Death, and suffereth not to come into darkness, Tob. 4. 10. and cap. 12. 9.

It shall deliver thee from all Affliction, when it is shut up in thy Store bouses.

It shall fight for thee against thine Enemies, better than a mighty Shield; and a frong Spear, Eccles. 29. 12, 13.

Blessed therefore is he that considereth the Poor, for the Lord will deliver him in time of trouble, Pf. 41. 1.

4. In Penitential Confessions, and earnest Prayers for God's Pardon of our Sins.

There is no Soundness in my Flesh, because of thine Anger; neither is there any Rest in my Bones, because of my Sin.

For mine Iniquities are gone over my head; as an heavy Burden, they are too beavy for me.

I will

I will declare mine Iniquity, I will be forry for my Sin, Pfal. 38. 3, 4, 18.

Thave sinned, what shall I do unto thee, O thou Preferver of Men! Job 7. 20.

Lord! be merciful unto me, heal my Soul for I have finned against thee, Pf.41.4.

O! Remember not against me former Iniquities; let thy tender Mercy speedily prevent me, for I am brought very low, Pf. 79. 8.

Remember not the Sins of my Youth, nor my Transgressions: According to thy Mercy remember thou me for thy Good-

ness sake, Ps. 25.7.
According to the Multitude of thy

Mercy, do away mine Offences.

Wash me throughly from mine Iniquity, and cleanse me from my Sin, Pl. 51.1,2.

Thou hast chastised me, and I was chastifed as a Bullock accustomed to the Yoke: Turn thou me, and I shall be turned, for thou art the Lord my God.

Surely, after that I was turned, I repented; and after that I was instructed, I smote upon my Thigh: I was asham'd, yea, even confounded, because I did bear the Reproach of my Youth, Jer. 31. 18, 19.

Glory be to the Father,

MULT:

die I lice yet one yet will I took

Scriptures about Trust in God II. With Trust in God.

1. Trufting him with themselves.

Rust in the Lord at all times, ye People, for God is a Refuge for us, Pl. 62. 8.

The Lord is a Refuge in times of

trouble, Pf. 9. 9.

Why art thou disquieted within me, O

my Soul! Hope in God. Pf. 43. 5.

For he shall be kept in perfect Peace, O' God! whose Mind is stayed on thee, Isa. 26.3.

And therefore what time I am asraid,

I will trust in thee, Pr. 56. 3.

I will trust, and not be afraid, Ifa. 12.2.

I will hope, and also quietly wait for the Salvation of the Lord, Lam. 3. 26.

For he that believeth, will not make

hafte, Ifa. 28. 16.

Therefore when I look unto the Lord, I will wait for the God of my Salvation, Mic. 7. 7.

I will not be afraid of Evil-tidings, for my heart is fixed, trusting in the Lord,

Pf. 112. 7.

And though I walk through the Valley of the shadow of Death, I will fear no Evil: For thou art with me, and thy Rod and thy Staff they comfort me, Pf. 27. 4.

Tea, though he slay me, yet will I trust in him, Job 13-15. 2 Trust

2. Trusting him with their Friends and Families.

And all my Cares for my Wife, and Family and Friends, I cast on thee, for thou carest for us, 1 Pet. 5.7. Pfal. 55. 22.

For in thee, O Lord! the Fatherless

findeth Mercy, Hos. 14. 3.

And thou hast said, Leave thy Fatherless Children, I will preserve them alive, and let thy Widows trust in me, Jer. 49.11.

And I never saw the Right eous for saken, but his Seed is blessed, Ps. 37. 25, 26.

The Generation of the Upright shall be blessed.

Riches Shall be in his House, and his

Righteousness endureth for ever.

Surely he shall not be moved for ever, but shall be in everlasting remembrance, Pfal. 112. 2, 3, 6.

For when their Father and Mother for sake them, then does thou take them

up, Pfal. 27. 10.

Even thou, who art the Father of the Fatherless, and the Judge of the Widows, Pfal. 68. 5.

And as a mighty Redeemer wilt plead their cause, Prov. 23. 10, 11.

3. The Benefit of both.

And he who thus trusteth in the Lord, Mercy shall compass him about, Ps. 32.10.

Because thou hast made the Lord which is my Refuge, even the most High, thy Habitation :

There Shall no Evil befal thee, neither shall any Plague come night by Dwelling.

For be shall give his Angels charge over thee, to keep thee in all thy ways, Pfal. 91. 9, 10, 11.

Behold the Eye of the Lord is upon them that fear him; upon them that hope

in his Mercy.

od Die

To deliver their Soul from Death, and to keep them alive in Famine. Plat. 33. 18. 19.

And the Lord is a Strong-hold in the day of Trouble, and he knoweth them that trust in him, Nah. 1. 7.

He redeemeth the Soul of his Servants, and none of them that trust in him shall

be desolate, Pfal. 34. 22.

And they who know thy Name will put their trust in thee, for thou, Lord! hast not forfaken them that feek thee, Pfal. 9. 10.

And

And he is faithful, and not not forter

And Truft bim,

1. To Temper the Sickness and Sor-

I will not leave thee altogether unpunished, but I will correct thee in measure, and will not make a full end of thee, Jet.

30. 11. and cap. 46. 28.

And when Epaphroditus was fick, night unto Death, God had Mercy on him; and not on him only, but on me also, lest I should have Sorrow upon Sorrow, Phil. 2. 27.

In his Wrath he will remember Mercy,

Habak. 3. 2.

And to the Upright, there ariseth Light in the Darkness, Pfal. 112. 4.

For he will not always chide neither will be keep bis Anger for ever, Pfal. 103.9.

His Anger endureth but a Moment, and in his Favour is Life: Weeping may endure for a Night, but Joy cometh in the Morning, Pfal. 30. 5.

He knows our Frame, and remembreth that we are Duft, and pitieth us like as a Father pitieth his Children, Pl. 103.13, 14.

He remembreth that we are but Flesh, a Wind that passeth away, and cometh not again; and doth not stir up all his Wrath, Plal. 78. 38, 39, And And he is faithful, and will not suffer us to be tempted above what we are able, 1 Cor. 10. 13.

2. To support us under them, and help us to bear them.

The Salvation of the Righteous is of the Lord; he is their strength in time of trouble. And the Lord shall help them, because they trust in him, Psal. 37. 39, 40.

The Lord will strengthen him upon the Bed of Languishing; he will make all his Bed in his Sickness, Psal. 41.3.

And we have not an High Priest, which cannot be touched with the feeling of our Infirmities; but was in all points tempted like as we are, yet without Sin.

Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need, Heb. 4. 15, 16.

For in that he himself bath suffered being tempted, he is able to succour them

that are tempted, Heb. 2. 18.

And my Grace is sufficient for thee, my Strength is made perfect in weakness, 2 Cor. 12 9.

I said indeed, in mine hast, I am cut off from before thine Eyes, nevertheless thou beardest beardest the Voice of my Supplication, when I cried unto thee, Psal. 31. 22.

Even when my Soul fainted within me I remembred thee, and my Prayer came in unto thee, Jonah 2. 7.

Wait thou on the Lord then, be of good courage and he Shall Strengthen thine

Heart, Pfal. 27. 014 Wood drager

For he bath faid, I will never leave

thee nor for fake thee, wader and bak

So that we may boldly fay, I will not fear, for the Lord is my Helper, Heb. 13.5, 6.

Yea, though I walk through the Valley of the Shadow of Death, I will fear no Evil: For thou art with me; thy Rod and thy Staff, they comfort me, Pfal. 23. 4.

3. To deliver us from them, or make us Gainers by them.

Call upon me in the day of Trouble, See more and I will deliver thee, and thou shalt wards in glorifie me, Pfal. 50, 15.

Behold the Eye of the Lord is upon for Delivethem that fear him, upon them that hope rance and in his Mercy.

Recovery,

To deliver their Soul from Death,

Pfal. 33. 18. 19.

He is their strength in the time of trouble. And he shall help them, and deliver them: He shall deliver them, because they trust in him, Ps. 37. 39, 40. We

See more after-wards in Scriptures for Deliverance and Recovery, p.108.07c.

Permanent !

We know that all things work together for good to them that love God, Rom. 8.28.

And the many are the Afflictions of the Righteons, yet the Lord delivereth bim out of them all, Pfal. 34. 19.

For the Lord he kills, and he makes alive; be wounds, and he beals, Deut. 32. 39.

He bringeth down to the Grave, and

bringerh up. 1 Sam! 2.6

And that, when we have the Sentence of Death in our selves, that we should not trust in our selves, but in God who raiseth the Dead, 2 Cot. 1. 9.

Glory be to the Father, &c.

III. They are to be received with Faith in God's Precious Promiles

HIS is a faithful Saying, and worthy of all acceptation, that Fefus Christ came into the World to lave Sinners, I Tim. I. 15

If any man-fin, we have an advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for

our Sins, 1 John 2. 1, 2.

O Death! where is thy Sting? O

Grave! where is thy Victory?
The Sting of Death is Sin, and the Strength of Sin is the Law. But But Thanks be to God, which giveth us the Victory through our Lord Jesus

Christ, 1 Cor. 15. 55, 56, 57.

Who shall lay any thing then, to the charge of God's Elect? it is God that justifieth. Who is he that condemneth? it is Christ that died, year ather that is risen again, who is even at the Right-hand of God, who also maketh Intercession for us, Rom. 8.33, 34.

And he hath promised, I will never leave thee not for sake thee, Heb. 13.5.

He will give the Holy Spirit to those

that ask him, Luke 11. 13.

He will not suffer you to be tempted above that ye are able, but will with the Temptation also make a way to escape, that ye may be able to bear it, I Cor. 10.13.

And this is the Promise that he bath promised us, even Eternal Life, 1 Jo. 2.25.

He hath said, Repent and be converted, and your Sins shall be blotted out, Acts 3, 19.

For if we confess our Sins, he is faithful and just to forgive us our sins, and to clean se us from all Unrighteousness, I Joh I. 9.

And whose confesseth, and forsaketh his Sins, shall find Merey, Prov. 28. 13.

And if ye forgive Men their Trespasses, your Heavenly Father will also forgive forgive you your Trespasses. Mat. 6. 14.
And break off thine Iniquities by giving to the Poor, Dan. 4. 27.

For by Mercy and Truth Iniquity is

purged, Prov. 16. 6.

And Mercy rejoiceth against Ju d-

ment, James 2. 13.

And having these Promises, let us cleanse our selves from all Filthiness of Flesh and Spirit, perseding Holiness in the Fear of God, 2 Cor. 7. 1.

Above all, taking the shield of Faith, whereby ye shall be able to quench all the fiery Darts of the Wicked, Eph. 6. 16.

Putting on the Breast-plate of Faith and Love, and for an Helmet the Hope of Salvation, 1 Thest. 5.8.

And trust in the Lord, and he shall

fave thee.

And know, that the Lord thy God, he is God, the faithful God, which keepeth Covenant and Mercy with them that love him, and keep his Commandments, to a thousand Generations, Deut. 7. 9.

His Promises, are all Yea, and Amen,

2 Cor. 1. 20.

His Word is tried, and he is a Buckler to all them that trust in him, 2. Sam. 22. 31.

Glory be to the Father, &c.

IV. With

1

g

5

1

0

IV. With Thankfulness.

S Hall we receive good at the Hand of God, and shall we not receive evil?

Job 2. 10.

The Lord gave, and the Lord bath taken away; blessed be the Name of the

Lord, Job 1. 21.

It is the Lord's Mercy, that we are not suddenly consumed, Lam 3. 22.

Yea, and it is good for me that I have been afflisted, that I might learn thy Law, Pfal. 119.71.

And thou out of very Faithfulness, hast caused me to be troubled, Ps. 119.75.

For because the Wicked have no Changes, therefore they fear not God, Psal. 55. 19.

Blessed therefore is the Man whom thou chastenest, O Lord! and teachest

him out of thy Law.

That thou mayest give him rest in the days of Adversity, Psal. 94. 12, 13.
Glory be to the Father, &c.

V. With Patience.

and Refignation of our Selves to his holy Will.

V Patience, for what will be do when the Lord shall visit him? Eccles. 2. 15.

Humble your felves under the mighty band of God, that he may exalt you in

due time, 1 Pet. 5. 6.

For our Fathers after the Flesh correlled us, and we gave them Reverence; and shall we not much rather be in subjection to the Father of Spirits? Heb. 12.9.

Thy Will be done in Earth, as it is in

Heaven, Mat. 6. 10.

Father, if it be possible, let this Cup pass from me; nevertheless, not as I will, but as thou wilt, Mat 26. 39.

Shall we receive good at the hand of God, and shall we not receive evil? Job 2. 10.

It is the Lard, let bim do what seem

eth him good, 1 Sam. 3. 18.

And if he thus say, I have no delight in thee: Behold here am I, let him do to me as seemeth good to him, 2 Sam. 15.26.

And

And in maintaining this Patience and Refignednets, opposite,

1. To Striving and Reluctance, and Rifing up against God.

on

iis

en

ty

171

7.

ed

211

in

p

d,

12-

le

d

Why dost thou strive against him, for he giveth no account of his matters? Job 33. 13.

Wee unto him that striveth with his Maker: Let the Potsberd strive with the Potsberd strive with the Potsberds of the Earth: Shall the Clay say unto him that fashioneth it, what makest thou? Isa. 45. 9.

Submit your self therefore to God.

And humble your selves in his sight, and he shall lift you up, Jam. 4. 7, 10.

For if their uncircumcifed Hearts be humbled, and they accept of the Punishment of their Iniquity;

Then will I remember my Covenant, Lev. 26.41, 42.

2. To Unquietness, and Tumultuousness and Disturbedness of Spirit.

Why art thou disquieted within me, O my Soul! Psal. 42. 11.

It is good that a Man should quietly wait for the Salvation of the Lord, Lam. 3.26. E 2 In

In your Patience therefore possess ye

your Souls, Luke 21. 19.

And what soever is brought upon thee, take chearfully, and be patient when thou art changed to a low Estate.

For Gold is tried in the Fire, and acceptable Men in the Furnace of Ad-

versity, Eccles. 2. 4, 5.

3. To Weariness, and Faintness and Dejection.

Thou hast born and had Patience, and hast laboured, and not fainted, Rev. 2.3.

And my Son despise not the chastening of the Lord, neither be weary of his Correction, Prov. 3. 11.

If thou faint in the day of Adversity, thy Strength is small, Prov. 24. 10.

And consider fesus, who endured such Contradiction of Sinners against himself, lest ye be wearied and faint in your Minds, Heb. 12.3.

For in due Season we Shall reap if

we faint not, Gal. 6.9.

Te that fear the Lord therefore believe him, and your Reward shall not fail.

Believe in him, and he will help thee. But Woe be to fearful Hearts, and faint Hands, and the Sinner that goeth two ways. Woe Woe unto him that is faint hearted, for he believeth not, therefore shall he not be defended, Eccles. 2. 6, 7, 12, 12.

Why art thou cast down then, O my Soul! Hope thou in God, for I shall yet praise him, who is the Health of my Countenance, and my God, Psal. 42. 11. When I am weak, then am I strong, 1 Cor. 12. 10.

d

And the the outward Man perish, yet the inner Man is renewed day by day,

Whilst we look not at the things which are seen, but at the things which are not seen: For the things which are seen, are Temporal; but the things which are not seen are Eternal, 2 Cot. 4. 16, 18.

Let thy Mercy, O Lord | be upon me, according as I hope in thee, Pfal. 33. 22.

4. Opposite to Hastiness, as it notes Perseverance in waiting.

We give Thanks, remembring your Patience of Hope, 1 Thest. 1. 2, 3.

And I wait for the Lord, my Soul doth wait, and in his Word do I bope, Pfal. 130.5.

On thee do I wait all the day.

Mine Eyes are ever towards the Lord,

Pfal. 25. 5, 15.

E3 at total a I will

I will hope continually, and will yet praise thee more and more, Pfal. 71. 14.

Te have need of Patience, and the just shall live by Faith. Heb. 10. 36, 28.

Set your Heart aright, and constantly endure, and make not haste in time of trouble, Eccles. 2. 2.

And he that believeth, will not make

bafte, Ifa. 28. 16.

O! therefore tarry thou the Lord's leifure, be strong, and he shall comfort thine Heart, and put thou thy trust in the Lord, Pfal. 26. 14.

For he will not always chide, neither

will be keep his Anger for ever.

He knows our Frame, and remembreth

that we are but Duft.

And like as a Father pitieth his own Children, so the Lord pitieth them that fear him, Psal. 103. 9, 13, 14.

He hath not forfaken them that seek

bim, Psal. 9. 10.

He taketh pleasure in them, who hope in his Mercy, Pfal. 147. 11.

He is a very present Help in Trouble,

Pfal. 46. 1.

And behold! we account them happy which endure: Te have heard of the Parience of Job, and have feet the end of the Lord; that the Lord is very paiful, and of tender Mercy, Jam. 5.11. They

They shall not be ashamed, who wait

for me, Ila. 49. 23.

And my Soul wait thou only upon God, for my expectation is from him, Pfal. 62.9. Wait for his Mercy, but go not aside

lest ye fall.

Cleave unto him, and depart not away, that thou mayst be increased at thy last end, Eccles. 23. 7.

5. To Querulousness and accusing God.

It is good for a Man that he bear the Yoke in his Youth.

He sitteth alone, and keepeth silence, because be bath born it upon him.

He putteth his Mouth in the Dust, if

so be there may be hope.

Wherefore doth a living Man complain? A Man for the Punishment of his Sins, Lam. 3. 27, 28, 29, 30.

I was dumb: I opened not my Mouth,

because thou didst it, Pfal. 39. 9.

I was as a Man that beareth not, and in whose Mouth are no reproofs, Pfal. 28.14.

For shall be that contendeth with the Almighty instruct him? He that reprove the God let him answer it.

But behold I am vile, what shall I answer thee? I will lay my Hand upon my Mouth, Job 40.2,4.

E 4.

He

He was afflicted, yet he opened not his Mouth: He is brought as a Lamb to the Slaughter, and as a Sheep before her Shearers is dumb, so he openeth not his Mouth, Isa. 53.7.

Motives to Patience.

Shall we receive Good at the band of God, and shall we not receive Evil? Job 2. 10.

The Lord gave, and the Lord hath taken away; blessed be the Name of the

Lord, Job 1. 21.

Shall the Clay say unto him that fashioned it, what makest thou. Isa. 45. 9.

And why doth a living Man complain, yea, a Man for the Punishment of his Sin? Lam. 3.39.

I will bear the Indignation of the Lord, because I have sinned against him, Mic.

7. 9.

And the Lord doth not afflist willingly, nor grieve the Children of Men, ver. 33.

If need be we are in heaviness, 1 Pet.

1.6.

And because all need, all are Partakers of Chastisements, Heb. 12.8.

Even Jesus, though he were a Son, yet earned he Obedience by the things which he suffered, Heb 5.8.

So that it is out of very Faithfulness, that he afflicteth me, Pfal. 119. 15.

And whom he lovesh he correctesh, even as a Father the Son, in whom he delightesh Prov. 3. 11.

For when we are judged, we are chastned of the Lord, that we should not be condemned with the World, 1 Cor. 11.32.

He chastneth us for our profit, that we may be Partakers of his Holiness,

Heb. 12. 10.

As Gold in the Furnace bath be tried them, and received them as a Burnt-

offering.

He proved them, and found them worthy of himself; and having been a little chastifed, they shall be greatly rewarded, Wisd. 3. 5, 6.

And these light Afflictions, which are but for a moment, work for us a far more exceeding, and eternal Weight of Glory, 2 Cos. 4. 17.

Glory be to the Father, &c.

2. With Patience towards our Friends and Attendants.

Be patient towards all Men, 1 Theff. 5. 14.

E 5

With

With all Lowline's and Meekness, with Long suffering, forbearing one another in Love, Eph. 4. 2.

Be gentte, shewing all Meekness to all

Men, Tit. 3. 2.

And be not halfy in thy Spirit to be angry, Ecclef. 7. 9.

For he that is hally of Spirit, exalteth

Folly, Prov. 14, 29.

And a Man that bath Friends, must show himself friendly, Prov. 18. 24.

3. With Patience with our felves, and with the Heaviness and Brokenness of our own Spirit under Sickness.

Tis wrong faid, that God is bard, reaping where he has not fown, and gathering where he has not strowd, Matt. 25.24.

For tis only where much is given, that much shall be required, Luke 12: 48.

He remembreth that we are but Flesh,

Pfal. 78. 39

He bimself bore our Sickness, Matt.

8. 17.

And had the Feeling of our Infirmities.
And it behaved him to have so in all things, that he might be a merciful High-Priest, Heb. 2. 17. and chap. 4. 15.

He attends unto our Cry, when we are brought very low, Pfal. 142.6.

And will not for fake us, because our

Strength faileth, Pfal, 71.9.

Dying, as well as Living, we are the

Lord's, Rom. 14. 8.

And fall asleep in him, I Thest. 4.14. Glory be to the Father, & viole

VI. Of Improvements thereof to Spiritual Advantages.

Hat I should not be exalted above measure, there was given me a thorn in the flesh, 2 Cor. 12. 7.9

She did not know that I gave her

Corn, and Wine, and Oit.

Therefore will Ireturn, and take away my Corn in the time thereof, and my Wine in the Season thereof, Hol. 2, 8, 9. And I will go, and return to my place, tall they acknowledge their Offences, and seek my Face in their Affliction they will feek me early, Holos, 15.

When my Heart is overwhelmed, lead me to the Rock that is higher than I,

Pfal. 61. 2. So that altho for the time, no Affliction seemeth joyous, but grievous; yet afterwards Thou

wards it yieldeth the peaceable Fruits of. Righteousness, to those that are exercised thereby, Heb. 12. 11.

For he chastiseth us for our profit, that we may be Partakers of his Holiness,

Heb. 12. 10.

Glory be to the Father, &c.

3. Scriptures for the Bodily Needs and Defires of Sick Persons.

I. For Ease and Strength.

1. To pour out their Grief and Com plaints ion but

D Ehold! all Flesh is Grass, and all the Goodline's thereof is as the Flower of the Field red no les adt his and W

The Grafs withereth, the Flower fadeth, because the Spirit of the Lord bloweth upon it; but the Word of our God shall fland for ever, 16a. 40. 6, 7, 8.

When thou, Lord, with Rebukes dost correct Man for Iniquity, thou makest his Beauty to consume away like a Moth: Surely every Man is Vanisy, Plal. 39.11. or is emily tokonic ping and

Thou haft weakned my Strength in the way, and shortned my days, Pfal. 102. 23. Thine Arrows, O Lord! Rick fast in

me, and thy Hand present me fore.

There is no Soundness in my Flesh, because of thine Anger, neither is there any Rest in my Bones, because of my Sin. I am troubled, I am bowed down great-

ly, I go mourning all the day long.

I am feeble and fore broken; I have roared by reason of the Disquietness of

My Heart panteth, my Strength faileth . me As for the Light of mine Eyes, it alfo is gone from me had room north

My Lovers and my Friends fland aloof Pf. 88. 4, from my fore; and my Kinfmen fland 6, 7, 8. & of ar off, Plat. 38. 2, 3, 6, 8, 10, 11. 2, 3.

My Spirit is overwhelmed within me, and my Heart within me is desolate, Plate 1303. 43 whole most the but to

My foul also is fore troubled; but; Lord! how long will thou punish me?

to no more. Pal 36, 13. 2. To Pray for Ease and Mitigation renewater in preperty of the 64. 9. Ent fair from the that I may rest till

And now Lord, what wait I for? truly my bope is even in thee, Pfal. 39.7. My

My Flesh and my Heart faileth: but thou art the Strength of my Heart, and my Partion for even. Plal. 73, 26 and T

I firetch out my Hands auto thee, my Soulsbirflesh efter thee as a thirfly Land,

recause of thine Anger, neutros Estala All my Delire is before thee, and my Greaning is not hid from these Pfal 28 9. Hide not then thy Face from me, and forges not my Misery and Trouble, Pfal.

Cast me not off, nor for sake me when my Strength foileth Piola Arabit via

And rabyke me not O Land in thine Anger, neither chasten me in the bracy A. 98 Displeasure, P.G. Synd bon a room I W.

But remove thy Stroke away from men for I am confumed by the blow of thine

Wils show break a Leaf driven so and fro? and wilt thou purfue the dry

Stubble? Job 13. 25.
Ol Spare me u little, that I may recover my Strength, before I go bence and

be no more, Pfal. 36. 13.

Be not wroth very fore, O'Lord' neither remember Iniquity for ever, Ma. 64. 9.

But turn from me that I may rest till I accomplish as an bireling my day, Job 14. 6. and chap. 10. 20, 21 and thear

Hear my Prayer, O Lord! and give ear umo my Cry, hold not thy Peace and my Tears, Pfal. 39. 12.21 88 July and

Be merciful unto me, O Lord! for 1

ery unto thee daily.

And thou art good, and plenteous in Mercy, to all them that call upon thee.

Rejoice the Soul of thy Servant; for a unto thee, O Lord! do I lift up my Soul, Pfat. 86. 3, 4, 5.

And hear me + speedily, O Lord's for + Pf. 79.8.

my Spirit faileth, Pfal. 143. 7.

And mine Eyes fail for thy Word, saying, When wilt thou comfort me?
Pfal. 119.82.

And make me bear of foy and Gladness, that the Bones which thou bast broken may rejoice, Pfal. 51. 8.

Glory be to the Father, Exc. 191 has

II. For Deliverance and Recovery!
from the fame.

IN thee, O Lord! do I put my Trust,
let me never be ashamed, deliver
me in thy Righteousness, Pfal 31. 1.

Unto

Unto thee have I cried, O Lord! and in the Morning shall my Prayer prevent thee, Pfal. 88. 13.

Hear my Prayer, O Lord; and hide

not thy self from my Petition.

Take heed unto me and hear me, how I mourn in my Prayer, and am vexed, Pfal, 55. 1, 2.

Pj. 86. 3,

Lord! how long wilt thou be angry with thy Servant that prayeth? Pf.80.4.

Save me for thy Name's sake, and deliver me in thy Strength, Pfal. 54. 1.

Make thy face to shine upon thy Servant, and save me for thy Mercies sake, Psal. 31. 16.

O! let it be thy Pleasure to deliver me, make haste, O Lord! to help me,

Pfal. 40. 13.

And send out thy Light and thy Truth, and let them lead me, and bring me unto thy Holy Hill, and to thy Tabernacle, Pial. 43. 3.

2.

nd oth mod

What profit is there in my Blood, if I go down into the Pit? Shall the Dust praise thee? Shall it declare thy Truth? Pfal. 30. 9.

Shall thy Loving-kindness be declared in the Grave? or thy Faithfulness in Destruction. Shall Shall thy Wonders be known in the Dark? and thy Righteousness in the Land of Forgetfulness? Pial. 88. 11, 12.

The Living, the Living, he shall praise thee; the Father to the Children shall

make known thy Truth, Isa. 38. 19.

Thou hast been my Succour, leave me not, neither for sake me, O God of my

Salvation? Pfal. 27. 9.

Thou art be that tookest me out of my Mother's Womb, thou wast my hope when I hanged upon my Mother's Breasts.

I have been left unto thee ever since I was born, thou art my God even from

my Mother's Womb.

Our Fathers also hoped in thee, they trusted in thee and thoudidst deliver them.

They called upon thee, and were holpen; they put their trust in thee, and were not confounded, Psal. 22. 4, 5, 9, 10.

And the Poor shall not always be forgotten, and the Patient abiding of the Meek shall not perish for ever, Pfal.9.18.

O! then deliver me, and let me not be confounded, for I have put my Trust

in thee, Pfal. 25. 19.

And Men shall know, that this is thy hand, and that thou Lord hast done it, Psal. 109. 26.

Glory be to the Father, & c. 450 0 10

Behold!

Shall the Winners by known in to On Receipt of Ease, or any Abatement of Pain or Sickness 1

The Living, the Living, Beford fraise Ebold! God is my Salvation: I will D truft, and not be afraid; for the Lord Febovah is my Strength and my Song. he also is become my Salvation.

Thou wast angry with me, O Lord! thine Anger is turned away, and thou

comfertestime, Ifac 12.11, 2.000 a mittel

He bath chastned me fore, but he bath not given me over unto Death, Ph. 18.18.

He knows our Frame, be remembreib

Rebold !

And like as a Father puteth his Children, so the Lord pitieth those that fear him, Pf. 103143, 9141 noqu balles god!

Glory be to the Father, de une vois

continued - Put 22 4, 51 9, 10 IV. Under the Accidents of Sickwhich hels & sor has assing Week failt not periff for ever, tal

I. Want of Sleep.

LL the Night make I my Bed to Jwim, I water my Couch with my Tenre, Pfal. 6. 6. 1 your sade han

For thou holdest mine Eyes waking, I am so feeble that I cannot speak.

p

My Sore ran in the night, and ceased not; My Soul refused to be comforted.

I call to remembrance my Song in the night: It commune with mine own heart, I Pl. 4. 4. and my Spirit maketh diligent fearth.

Will the Lord cast off for ever, and

will he be favourable no more?

Is his Mercy clean gone for ever? dush .

bis Promise fail for evermore?

Hath God forgotten to be gracious? hath he in Anger shat up his tender Mercies? And I said this is my Infirmity: but Iwill remember the Works of the Lard, surely I will remember thy Wonders of

Lord, I remember thee upon my Bed, and medicate on thee in the Night watches,

I have remembred thy Name, O Lord! in the night, and have kept thy Law, Pfal. 119.55.

Glory be to the Father, &c. with

2. On Excess of Pain and Weariness

Lord! thou hast set me as a Mark against thee, so that I am a Burthen to my self.

and wear fome Nights are appointed to me.

When

When I lie down, I say when shall I arise, and the night be gone? and I am full of Toshings to and fro unto the dawning of the day, Job 7. 3, 4, 20,

Ing of the day, Job 7. 3, 4, 20,

Thou wilt not Suffer me to take my
Breath, but fillest me with Bitterness,

Job 9. 18.

O! turn thee unto me, and have Mercy upon me, give thy Strength unto thy Servant, and fave the Son of thine Handmaid, Pfal. 86. 16.

Are not my days few? cease then, Lord, and let me alone that I may take

comfort a little, Job 10. 20.

O! Spare me a little, that I may recover my Strength, Pfal. 39. 13.

And lay not more upon me, than I am

- able to bear, 1 Cor. 10. 13.

My Grace, sayest thou, is sufficient for thee, and my Strength shall be made perfect in Weakness, 2 Cor. 12. 9.

And in the multitude of my Thoughts within me, thy Comforts, Lord, delight

my Soul, P.fal. 94. 19. 10 10 10 10

Glory be to the Father, &c.

3. On taking Physick.

Man liveth not by Bread alone, but by every Word that proceedeth out of the Mouth of God, Matt. 4. 4. And

And it was neither Herb, nor mollifying Plaister that restored them to Health; but thy Word, O Lord! which healeth all things.

For thou hast power of Life and Death; thou leadest to the Gates of Hell, and bringest up again, Wisd. 16, 12, 13.

He that is our God, is the God of Salvation; and unto God the Lord belong the Issues from Death, Psal. 68. 20.

The Lord bath created Medicines out of the Earth, and he that is wife will not abhor them.

And with such doth he heal Men, and

taketh away their Pains.

For of the most High cometh healing, and he hath given Men Skill, that he might be honoured in his marvellous Works, Eccles. 38. 2, 4, 6, 7.

My time is in thy hand, therefore I trust in thee, O Lord, Pfal. 31. 14, 15.

O! send thy Word and beal me, and deliver me from my Destruction, Pfal. 107. 20.

Glory be to the Father, &c.

V. For

S. S. Marketting

V. For Attendants about Sick Persons.

The your buff property high and I have

HE that is ready to slip with his Feet, is as a Lamp despised in the thought of him that is at ease, Job 12.5. But to him that is afflitted, pity should

be shewed from his Friends, Job 6. 14.

For a Friend loveth at all times, and a Brother is born for adversity, Prov. 17.17. And if your Soul were in my Soul's

flead, I would firengthen you with my Mouth, and the moving of my Lips should assuage your Grief, Joh 16.4, 5.

But my Brethren have dealt deceitfully as a Brook, and as the stream of Brooks

they pass away.

As Brooks that are blackift with Ice,

wherein Snow is hid.

nish; when it is hot, they are consumed out of their place.

Now ye are nothing, you fee my casting

down, and are afraid.

Yea, you dig a Pit for your Friend, Job 6. 15, 16, 17, 21, 27. rol gain golodd Tâo amv Ha A IV

Whether one Member fuffer, all the Members suffer with it; or one Member rejoyce, all the Members rejoyce with it, 1 Cor. 12.26.

Distribute then to the necessity of Saints, and weep with those that weep, Rom. 12, 13, 15.

And he that sheweth Mercy, let bim

o it with Chearfulness ver. 8.

For God is not unrighteous to forget your Work and Labour of Love, which ye have show a towards his Name, in that ye have ministed to the Saints, and do minister, Heb. 6. 10.

I was sick, and ye visited me.

In as much as ye have done it to the least of these my Brethren, ye did it unto me, Mat. 25. 36, 40.

And this is pure and undefiled Religion, to visit the Fatherless and Widows

in their Affliction, Jam. 1, 27.

And the Heart of the Wise is in the House of Mourning; for by the Sadness of the Countenance the Heart is made better.

That is the end of all Men, and the Living will lay it to his Heart, Eccles. 7. 2, 3, 4.

Glory be to the Father, &c.

VI. An

VI. An Hymn of Thanksgiving for Recovery from Sickness.

I N my Wrath I smote thee, but in my Favour have I had Mercy on thee, Is. 60. 10.

The Lord hath chastned me fore, but be hath not given me over unto death,

Pfal. 118. 18.

Pf. 105.

In love to my Soul, be bath delivered it from the pit of Corruption, for be hath cast all my Sins behind his Back, Is. 38.17.

O Lord my God, thou hast considered my Trouble, thou hast known my Soul in Adversities, Psal. 31. 7.

Thou bealest the broken in Heart, and bindest up their Wounds, Psal. 147. 3.

And I cried unto thee, and thou hast

bealed me.

And hast turned for me my Mourning into Dancing; thou hast put off my Sack-cloath, and girded me with Gladness.

To the end that my Glory may sing Praise to thee, and not be silent: O Lord my God! I will give Thanks unto thee for ever, Psal. 30. 2, 11, 12.

My Mouth shall shew forth thy Righteousness, and thy Salvation all the day: For I know not the numbers thereof.

And

And my Lips shall greatly rejoyce when I sing unto thee, and my Soul which thou hast redeemed, Pfal. 71. 15. 23.

O fing unto the Lord, ye Saints of his, and give Thanks at the Remembrance of

bis Holiness, Pfal. 30. 4.

And ye that fear the Lord, trust in the Lord, for he is their Help and their Shield, Pfal. 115. 11.

To the Upright he maketh Light to

arise in the Darkness, Psal. 112. 4.

For his Anger endureth but a moment, in his Favour is Life: Weeping may endure for a Night, but Joy cometh in the Morning, Plal. 30. 5.

I will offer the Sacrifice of Thanksgiving, and will call upon the Name of the

Lord, Pfal. 116. 17.

And I will pay thee my Vows, O God! which my Lips have uttered, and my Mouth hath spoken when I was in trouble,

Pfal. 66. 13, 14.

I will not hide thy Righteousness within my Heart, I will declare thy Faithfulness and thy Salvation: I will not conceal thy Loving-kindness and thy Truth from the great Congregation, Pfal. 40. 10.

I will pay my Vows unto the Lord, now

in the presence of all his People:

In the Courts of the Lord's House, in the midst of thee, O Jerusalem! Praise ye the Lord, Psal. 116. 18, 19.

Glory be to the Father, and to the

Son, and to the Holy Ghoft.

As it was in the beginning, is now, and ever shall be, World without end, Amen.

the freeze and deciments in an armore, it is the control of the co

Burner Burn Anna Carl in a Co



All golden mining the

THE PROPERTY OF

PRAYERS

PRAYERS

FORTHE

Duties and Needs

OF

SICK PERSONS.

I. A General Prayer for Things needful under Sickness.

Almighty and most Righteous
Lord! who't maketh fore and bind18.

est up, and in * whose Hands are the Issues * ps. 68.

of Life and Death: Give me Grace to 20.

look upon this my Sickness as of thy
sending, and to own both the Justice
and the Mercifulness of thy Visitation
and of my suffering therein, and to look
up to thee for Strength to bear, and for
Grace to profit by the same.

It comes, O my God! as thy Scourge for my Sins, which is to make me fee them, and avoid them. And as thy Medicine, to cure my Spiritual Diseases, and repair me in the Decays of thy Grace. And as thy Fiery Trial, which is to prove my Virtues, and to purge

away my Dross. And, Lord! let it not miss of serving and effecting in me all these Gracious Purposes. And make all my Thoughts under the fame, to be only Thoughts of Love and Thankfulness, of Holy Refignation and Obedience unto thee, and of humble Hope in thy Mercy. And fuffer me not to fall into Impatience, or Mistrust of thy Love and Gracious Promises, or into any evil and indecent Carriage, which will add to my Guilt if I die, or to my Remorfe and Shame if I live.

Temper my Sorrows also, O Father! to my Weakness, and support me under them by thy Comforts. And direct and recompence the Labours and Kindness of those, who charitably attend about me in my Sickness. Keep me always fubmiffive and devour towards Thee, and thankful and easy unto them. And let thy Bleffing go along along with all their Means and Medicines; and in thy due time asswage and end my Pains; and either restore me to my Strength, and send me Health and Ease, and the Mercies of a longer and a better Life; or else a blessed and a comfortable Death, for our Lord Jesus Christ's sake, Amen.

Out of the Office of Visitation of the Sick.

O Lord! look down from Heaven, Bebold, visit and relieve me thy Servant. Look upon me with the eyes of thy Mercy, give me Comfort and sure Considence in thee, defend me from the Danger of the Enemy, and keep me in perpetual Peace and Sasety, through Jesus Christ my Lord, Amen.

Our Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this day our daily Bread. And forgive us our Trefpasses, as we forgive them that trespass against us. And lead us not into Temptation; But deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever, Amen. F3 And

And he may still conclude with the Lord's Prayer on all Occasions, when he has used as many of these Prayers as he thinks fit for that time.

Particular Prayers for the Duties and Needs of Sick Perfons.

Prayers for Repentance in Sickness.

will colly any interface forms there is

Ighteous art thou, O God! in all these Pains and Sorrows, which punish my Sins and try my Patience, and I have none to accuse or complain of for the same, but my self. I receive my Sickness, as the Chastisement of a Sinner; and am willing to bear Chaftisement for my Sins, that I may be thereby reclaimed from them. Correct me. O Lord! that thou mayest not condemn me, and let me be judged by thee for my Sins; and judge my felf for them here, that I may have nothing but Mercy without Judgment to receive at thine Hands hereafter. Joseph Assemble was But

But judge me, O my God! with Mercy, and not in thine Anger. Judge me not according as my Sins have deferved, but according as my Weakness can bear, and according as thy Compassions are wont to mitigate thy Judgments. And let my Sickness work my true Repentance, and prove an happy Means in the Hand of thy Mercy, to expiate my Guilts, not to increase them; and to reclaim me perfectly from all the Evils which I have committed formerly, not to occasion my committing more; and to confer that Rest and Peace upon my Soul, which is denied to my Body, for our dear Lord and Saviour Jesus Christ's sake, Amen.

Consult dans commercial description with the

Thou finitest me, O gracious Lord! that thou may it cure me, and punishest my Sin, that thou mayest thereby amend and reclaim my Person. And I am weary of my Sins, which have brought upon me all these Sorrows, and which I know assuredly will bring infinitely worse, unless I prevent the same by my timely and true Repentance of them.

F 4

马村(

Help

Help me therefore to search them out, O God! and to discover every accursed Thing. And when I see them, let me not stop at any one, but set my self entirely to renounce and amend all. Let thy Love make me hate every evil Way.

And make my Purposes against them, strong and resolute; and my Care in suffilling the same, vigilant and patient; and all the remainder of my Days, to be one continued desacement of my former Errors, and Devotion of my self to

thy Service.

Lord! Cure my Folly by my Misery, and teach me by the loss of my Bodily Ease, to purchase the Blessing of true Repentance, and the comfortable Hopes of thy merciful Aeceptance thereof, through the Merits of our dear Lord and Saviour Jesus Christ, Amen.

To make his Confessions, and other Arts of Repentance, with greater Sureness and Satisfaction to himself, the Sick Man must first make a Discovery of his Sins, by examining himself, and trying his Ways upon the several Heads and Branches of God's Commandments. And thereby enquire into the State of his Soul, to see whether he is already safe

Here inc

fafe within the Terms of Pardon, or what he wants to make him fo. This is a Work for all Men, at all Times, who would live with Safety, or die with Peace. But especially for fick and dying Persons, who are more sensible their Case admits of no Delays; and who not only ought, but also more commonly are wont to make it their earnest Defire and Care. And in their Performance of this most important Task, with Security and Comfort, I have affifted them as well as I can, in the Trial or Judgment of the Soul, &c. in a small Treatise intituled, A Companion for the Penitent to which I refer them.

3. A Confession of Sins, taken out of the Office for the Penitent, or those who mourn for Sin, p. 39, &c.

The variation and interest as a first

than brothel At hair 1

Almighty and most Righteous Lord! I do here with Grief of Heart, and with Shame and deep Humility confess unto thy dreadful Majesty, that my Sins are exceeding many and great, and have been frequently repeated. Three

I have oft-times transgressed out of Ignorance: O that I could not say careless Ignorance, under Opportunities of Knowledge! yea, or affected Ignorance, espoused for Earthly Ends against Light and clear Evidence, which was enough to shame and silence me, though not to gain and convince me. But I have transgressed oftner out of Negligence, Worldly Fear, or Desire; yea, alas! too oft, out of presumptuous Wilfulness, condemning the Evil, whilst I was a doing it, and offending wittingly, and with Checks and Convictions to the contrary *.

* Especially, Gr.
Here mention Particulars.

And these Sins I have been drawn to, against all the Endearments of thy Mercies, and all the Alarms and louder Warnings of thy Punishments; against all the Rebukes and Strivings of thy Grace, and of my own Conscience, and of other faithful and seasonable Admonishers. And against all mine own Purposes and Engagements, deliberately made, and solemnly profess'd, and frequently repeated, that I would offend therein no more.

Lord be merciful to me, a Great and Wretched Sinner!

2. But

La grantificación de grant distribute a ban

D UT thou, O Blessed Jesus! by D making thy felf a Sin-Offering for us, art come to take away the Sins of all, who truly repent thereof. And, O merciful Lord! though my Sins are many and grievous, yet I do not defire to overlook them, but would gladly fee and discover them all, that I may penitently bewail and forfake them. And O! that no corrupt Passions, nor love of Worldly or Carnal Interests, may ever biass me, or blind my Eyes from feeing the fame, whilft there is space lest me to repent of them. And as for those Sins, which I do know my felf to be guilty of, I do not cover, but with Shame confess them. I do not justify nor excuse, but condemn my self for the fame.

Istand thereby guilty, O Lord! of the highest Disobedience, against the highest Obligations, of wretched Disingenuity and Unthankfulness, against the most endearing Mercies; and of most stupid Folly, against my own clearest, highest, and most lasting Interests; throwing away thy Favour and suture Joys, for empty Shows and Shadows,

andi

and a bleffed Eternity for Moments of

Vanity.

I reflect on all this. O merciful God! with Bitterness, and with a Spirit wea-ried with mine own Ways. I see and lament my own Folly, and abhor mine own Vileness on account thereof. I wish with all my Soul, that those Sins had never been done, and would take any way to undo them, and most earneltly defire, and fully purpose by thy Grace, that I may do so no more.

God be merciful to me a Self-condemning and repenting Sinner.

went ola. don

* Matth. 11. 22.

+ Prov. 28. 13.

| Matth. 6. 11, 15.

ORD! I am burthen'd, and heavy laden with my Sins, O! do thou who * callest our to the heavy laden, to feek Refreshment at thine Hands, give me Ease. I confess them, and desire above all things else, that I may utterly forfake them: Let me according to thy Promise + find Mercy. From mine Heart I forgive all Perions who have offended me, even my bitterest Enemies, and most earnestly intreat thee, that thou wouldst forgive them: O! do thou, who | offerelt Forgiveness to those

those who are ready to ask it, for Jesus Christ's sake forgive me. I repent unfeignedly of all my Sins, and am ready to make all just Amends, at least as far as I am able, to any whom I have ever injured, whether they be of low or of high Degree, or even the highest of all. O! God of all Grace, perfect my Repentance and accept it, and blot out all my Misdeeds, as thou + engagest + Ads 3. to do unto all those who fincerely re- 19.

pent of the same.

I know, O blessed Jesus! that * there * Alls 4. is no Name but thine, whereby I can ob- 12. tain Pardon. And I trust only to the Fulness of thy Merits, and to the Faithfulness of thy gracious Promises, and to the abundance of my Heavenly Father's Mercy and Loving-Kindness, to me a great and miserable, but an humble, contrite, Penitent Simer. Forgive them all, O bleffed Father! Remembring not my Defervings, but the Pitiablenets of my Weakness, and thy dear Son's infinite Merits, and thine own boundless Mercies, and most precious Promises. Let me here have thy Peace, and be admitted hereafter to stand for ever in thy Presence, for our Lord Jesus Christ's fake, Amen.

Our Father, &c.

For

For carrying on this Duty of Repentance, the Sick Person may likewise make use of the Prayer for Profession of Godly Sorrow for Sins, and of Resolutions of New Obedience; and of the Profession of the Fruits of Repentance, and the Conditions of Forgiveness; and of the Prayer for Pardon of Sins, in the Office for Penitents. And for comforting and quieting his Conscience, against Fears and Scruples, he may be supplied with Hymns and Prayers in the Office for Persons troubled in Mind; all which are in the Companion to the Penitent.

II. Prayers for an Heart to be Liberal in Alms-Deeds, when any Perfons are about to make their Will; or to accompany Repentance at any time, leaving out the Passages within the Hooks [], which particularly refer to their last Wills.

1

Almighty Father! thou gavest me all my Worldly Estate, that I should employ it for the convenient Sup-

W/1 1

10.01

that t

..0 01

Support of my felf and of my Family, and of the Poor and Needy. And when I come to thee, I can have nothing to carry along with me, but a strict Account how I have laid it out.

Give me Grace therefore, I earnestly intreat thee, after I have made a
wise Provision for my Family out of it,
with a free and glad Heart, to give
good Portions thereof to the Poor, who
are thy Receivers, or to Religious and
Pious Uses; that when I can no longer
possess my Estate, I may come with Joy
to give up my Account of it; and that
when my Worldly Goods can no longer
profit me, my good Disposal thereof
may, through the Merits of my only
Lord and Saviour, Jesus Christ, Amen.

and a milk vil 2.

A N D whatsoever I give to the Poor, or to Pious Uses for thy Sake, give me the Heart, O Lord! to do it with a Good Will, and with a Liberal Hand.

For thou, O my God! hast freely given the whole of this Estate to me; and therefore it is not for me to be narrow and niggardly in these Returns

£

of a small Part thereof, which I make to thee. [And these Pious and Charitable Gifis, alas! have been far too sew, and too poor and slender, all my Life; and therefore I need to supply that Defect, by being more liberal therein at my Death.] And what I thus give out of it, O blessed Jesu! is to thy poor Members, who are all my near Kindred, and Brethren in the Spirit.

* Prov. 16. 6. † Luke 16. 9.

Yea, Lord! * by such Acts of Mercy, I know that Iniquity is purged, and by this Use † of the Mammon of Unrighte-ousness, I may make my self Friends in thy Presence. And the Poors Prayers and Thanksgivings, for any Relief or Comfort which they have received by my Means, may heap Blessings on my Head whilst I live, and help much to recommend me to thy Mercy and gracious Acceptance when I die.

So that these Gifts to them, O bleffed Lord! are the truest way I have of giving to my self, and are much more for my own Relief, than for theirs. And I do, and will look upon them, as a * laying up Treasure for my self in Heaven, and making a Return of my Wealth for my own use and behoof in another Life. And reckon, that what I wisely give

* Mat. 6.

give in this kind, I take and carry away with me, to ftand me in flead in the most needful time of thy Mercy, thro' Jefus Christ my Lord, and only Saviour, Amen.

3. A Prayer at the Oblation, or giving of our Alms; or on allotting any Sum to charitable or pious Uses.

Bleffed Lord! I humbly intreat thee graciously to accept of this poor Return of the Worldly Substance which thou hast committed unto me. I offer it to thee, for the Use of thy poor Members, whom I look upon as my poor Brethren. I offer it with an Heart that is truly forrowful for all my Sins, and thankful for all thy Mercies; that feeks Acceptance for it, only for the fake of thy Son's Merits, and from thy mere Grace and Favour; and that is ashamed for its having made the Offering no fooner, and now for offering no more.

And all my Alms and Repentance, I present and put into thy Hands, O Ho- 11. 2. ly Jesu! in the Communion of Saints, & Eph. and in the Unity of thy Holy Church, 5. 23, 24, which is * thy Body, and + Spouse, and whereto

* Col. I.

whereto thou hast given the precious Promises of Grace and Pardon, and

Eternal Life.

O Father! in the Unity of this Body, let me find Mercy. And accept mine Alms as an Oblation of a fweet Savour, and supply and perfect all my Wants, and purge away all my Sins, through the Merits of my only Saviour and Redeemer Jesus Christ, Amen.

Our Faiher which art, &c.

III. Prayers for Trust in God in Sickness.

I.

Almighty Lord! under all my Weakness and Pains of Body, and uncertain Prospects, for my felf, and for my Family, I trust [entirely] to thee, who hast Goodness enough to pity us, and Power enough to help and deliver us.

I trust in thee, O my dear God! who hast been my Refuge and Defence in many Troubles, and art still ready to be so in more; who invitest us most lovingly, to * cust allowr Cares upon thee, and hast promised to take care of us; who

* 1 Pet.

us

y, er, who lovest to be trusted, and + never † \$\mathbb{P}_1.9.10.\$ failest them who trust in thee. I trust to thy Wisdom, to chuse for me better than I can chuse for my self. I trust to thy Power to help and support me, where I am weak, and without Strength to help and support my self. And I trust to thy Love and Fatherly Care to deal out all my Sorrows with Tenderness, and to turn them all to my good and great Comforting the end.

For I believe and know, O gracious Lord! that * thou wilt correct me in mea- * fer. 30. fure, and confider not what my Sins do 11. deserve, but what my Weakness can bear. I believe that + thou wilt remem- + Hab.3.2. ber Mercy in my Corrections, and still * make light to arise up to me out of * Ps. 112. Darkness, and daily relieve my Sorrows 4. with thy manifold and most feafonable Favours. I believe that thou wilt not + Pf. 103. keep Anger for ever, but in due time 9. wilt abate my Pains and Troubles; or, if that be good for me, and for thy Glory, perfectly remove them; however, in the End, that thou wilt change them all into Everlasting Rest and Joy with thee, through Jesus Christ my Lord, Amen.

nice the property of the second

died me diferi barahii alemed 2. For

2. For Trust, against the Torment, and Distractions of Fears.

A N D fince under all my Sorrows and Uncertainties, thou art my Stay and Confidence, Lord keep me easy and quiet within my self. I have cast all my Cares upon thee, and therefore they should not any longer be trouble-some, or distracting unto me. I have put my self into thy Hands, and thou hast promised to take care of me; and therefore I ought to rest assured, that all is certainly for my good, and is most wisely and kindly ordered, which besalls me.

O! grant, that I be not disquieted with sear of Evil, since none can happen unto me without thy leave. That I be not troubled at the Helplesness of those I am to leave behind me, because I leave thee to take care of them. Nor frighted with the Approach of Pains, because thou art to set bounds to them. Nor with any evil Tidings, or Alarm of Dangers, because thou art to govern them. Yea, that I be not terrified,

+ Pf. 23.4. + though I walk through the shadow of Death, because Life and Death are both

10

nd

in thy Hands. Nor even in Death it felf, because thou wilt most graciously support me in my Death, and make it the Gate to Everlasting Life, through Jefus Chrift my Lord, Amen.

3. For Trust, against Dejection of Spirit, ton din rel and Despondency. ous collected think of fay that I cannot endure them.

A N D fince I rest upon thee as my Rock and Stay, and have thy Strength to trust to, let me not fink under my Burthen, O Lord! by Dejection and Faintness of Spirit. For no Burthen is so heavy upon me, but thou canst and wilt support me under it, and in thy due time, which is always my best time, deliver me from it.

Thou hast promised, O my God! t not to lay more upon me, than thou wilt + 1 Cor. enable me to bear. And thou, Holy 10.13.

Jesu! * art touched with the Sense of our 15. Infirmities, and wilt inflict no more than thou knowest is proportionable to my Weakness. Thou halt born them in thy felf, and wilt tenderly confider them in thy Members. Thou will not continue my Smart, till I have quite lost my Patience. Nor fend me Pains and Sorrows, without Supports and Succours. And

And thou doft fend, and wilt fend, no Evil upon me, but what I need, or what is for my Good, and what thou wilt take off when it has wrought thy gracious Purposes, and served my Necessities.

And therefore when my Pains or Diftrelles are hardest upon me, let me not think or say, that I cannot endure them. For thou, Lord! knowest better what I can endure than I do. And when I come to it, by thy Help I shall find my self able to endure more than I thought I could. And if thou hadst not known me strong enough through thy Grace to endure them, thou wouldest not have put me to endure them. And even now, thou wilt either remove, or mitigate the same, when I can abide no more.

Instead of concluding then, that I can bear them no longer, give me Grace, O Father! to set my self resolutely to bear them the best I can. And firmly to believe, that thou mercifully considerest what I can bear, and wilt shew thy Grace is strong where my Flesh is weak, and wilt be sure to support me at present, and to ease and deliver me at last, through the Merits of my

Prayers for Trust in God in Sickness.

my dearest Lord and Saviour Jesus
Christ, Amen.

no:

10

19

0+

4. For Trust, against Suspiciousness, and finding Fault.

CInce I wholly commit and trust my felf to thee, O my God! let me constantly think well of all that thou doest for me, and sendest upon me. Let me not think ill of it, because I cannot think ill of thee; nor fall to tax it, either with Unfitness, or Unkindness, or once suspect any therein, because it is ordered by thee, who canst not order amis, and who in all these things hast not less Love and Goodness, but only more Wisdom to allot and order for me, than I have to order for my felf. Yea, where things are hardest to be accounted for, make me still think well of them, and believe firmly that thou feeft good and kind Reasons for the fame, tho' my short-fighted and shallow Understanding can see none.

And therefore, O Father! when things are hardest upon me in my Condition, my Reverence and Considence in thee, shall be stronger than my Mistrust of them, and by thy Grace I will answer

answer all my own Objections against them, by considering they are of thy chusing. And whether any Evils are sent upon me, or any Comforts are delayed, and withheld from me, I will believe still that all is as it should be, and will turn to good in the End, because all is done by thee, who lovest me, and hast promised to keep me under thy tender Care at present, and to receive me to thy Blessed Self at last, through the Merits of my dearest Lord and Saviour Jesus Christ, Amen.

5. For Trust, for Deliverance out of Sickness or Afflictions.

dest all these Sourows upon me, to take them off again. I trust to thee to take them off, because thou * takest no delight in the Pain of thy Servants; yea, because thou art of great Pity, and art touched with a sense of our Sufferings; because * our Fathers trusted in thee, and were holpen; because I my self have [always hitherto] trusted in thee, and thou hast still delivered me; and because thou hast promised † in the day of Trouble, to deliver those that call upon thee, that they may glorify thee. And

* Lam. 3.

† Heb. 4.

15. * Pf. 22.4.

+ Pf. 50.

15.

And now, O my God! let thy Word
be verified unto thy Servant, and het P. 119:
me not be assumed, or disappointed of 116.
my Hope. I trust and depend on thee,
do not thou fail, or forsake me. Leave
me not under my Troubles, but relieve
and t comfort une, according to the days †P.90.15.
wherein thou hast afflicted me; and turn
my Mourning into Joy, that they who
love thee may see it, and learn thereby
to praise thy Mercy, and to put their
Trust in the same, through Jesus Christ
our Lord, Amen.

6. Prayers of Sick or Dying Perb fons, for Trusting God with their Friends or Kindred.

the World to come, for Jelus Christ's

Ord! if thou feeft fit to call me home to thy felf by this Sickness, when I am taken from my Wife and Children, and from those who under thee depend on me, give them Grace, I earnestly intreat thee to betake them felves to thee.

Father

It

s

0

L commit them to thee O God of Mercy and Truth, for they are thine * Hof. 14. and * with thee the Fatherless find Mercy. Yea, t thou art the Eather of the Fa-+ Pf. 68.5. therless, and the Judge of the Widows, || Prov. 23. and wilt flew thy felf | mighty to plead 20, 21. their caufe. And my Heart is at ease to have them lodged in thy Care, where they are infinitely difer, and will be infinitely happier and better provided for than ever they could be in mine, for in any others without thine. I freely commit them to it, O bleffed Lord having my felf always found the Bleffing of being under it, and of Trufting to it. And I beg no greater Bleffing for them, than that they may ever have thy good Providence for their Inheritance in this World, and thy Peace for their Portion in the World to come, for Jesus Christ's

ThisPrayer may be [When I am gone] O my dear God! used by they are thrown upon thee, who art the Widows and the Husband of the Widow, and the dows and Orphans themselves, omitting the words within the hooks and putting we for they, ours for theirs, us for them, our for their, are for am, &cc.

Ord! if thou feelt fit to call me home to thy felicle with Sickness.

fake, Amen.

Father of the Fatherless, And, Lord as thou art their Father, provide against all their Wants, and protect them from all Wrongs. Supply to them by thy kind Providence, what they want in outward Helps. And altho they have none to counsel them, where they are unskilful and unexperienced; nor to right them, where they are injured; nor to furnish and supply them, where they are unprovided: yet will thy Spirit be the best Guide, and thy Care, and thy Bleffing will abundantly make up all.

[* At my Departure] O Father! they are bereft of their * Now thou hast taken Earthly Stay. But thou art away our, &c. Naming better than Friend or Hufthe Relative.

band, or Father or Mother:

Ö

n

1,

d

is

n 's

P

rt 10

ks

m,

er

Yea, than all other Supports put together. O! then, do not thou leave them,

but when t [I] am gone, stay thou still with them. Widows, Gc. use this And be thou to them, whatfoever I would be, and

They, when the Prayer. When this Prayer is

more than I could be, if I were still employ'd by thee to take care of them.

And enable them evermore to place their Love and Delight in thee, and to fix their Trust and Considence in thy Mercy. O! that thy Will and Honour

may

Manual

may always be their Care, that so their Needs and Welfare may always be thine. And keep them from polluting themfelves with any things, which may forfeit thy Fatherly Care and Providence, and cry louder against them, than their destitute Circumstances do for them.

Train them up, good Lord! stediast in thy Fear, and preserve them from all the Evils and Temptations of this World, and bring them fafe at last to the Joys and Blessedness of that to come, for Jesus Christ's sake, Amen.

Vone than half taken 6. Another Prayer for the Widows and Orphans, &c. for Trusting God with themfelves.

Bleffed Lord! the more we are bereaved of other Supports, the more do thou strengthen When this Prayer is our Faith and Confidence used by one alone, put in thy self. Make us know, I for we, me for us, am that we can never be destifor are, my for our rute, whilst we have thee to take care of us; and &c. that no Earthly Provision is, or can be 250 microH bas ut v

YSIII

fo good to us, as being intitled to thy

good Providence.

For it is thy Goodness, O'dear God! that fupplies and fupports us by any Earthly Friends. They are only Means of thy Providence, and Instruments whereby thou takest care of us. And thy good Providence, which fends us-Comforts, or Supplies by them, when it removes them, can and will find out other ways, and do the same without them. So that we are never without Friends and faithful Helpers, whilst we

have thee to stand by us.

And thou, Holy Father, still remainest, and thy Mercy is still the same; altho' this most dear and defired Means + Here of conveying the Bleffed Effects thereof they may upon us, is withdrawn. Yea, thou art Relative. nearer to us, and more concern'd to help and provide for us now they are gone. t or H. O! then, that we may look up unto or She. thee, more than unto them; and reft our Hearts more on thy staying with us, than on theirs. And that being taken off from Earthly Dependances, we may now depend more entirely upon thy Promifes, and place our chiefest Security and Comfort in thy Love, through Jesus, Christ our Lord, Amen.

Our Father, &c.

name the

Relative

or Ste.

IV. Prayers for Faith in God's Promifes, under Sickness.

Almighty Lord! who relievest our Weakness by the Belief and Hope of thy Promifes, under all my Weariness I take Comfort, and amidst all my Temptations I rest my Soul upon other ways, and do th

thy Word.

For under the load and guilt of my Sins, I truft to the Blood of Jefus, and to thy fure Promises of Forgiveness upon our true Repentance. And under the Sense of their Strength, and of my own Weakness, I trust to the Promises of thy Spirit and Grace. And amidst all the Decays and Miseries of this mortal Body, I trust to thy fure Promises of Immortality.

I trust to thy Promises, O Father! to be with me in all my Sickneffes and Sorrows, to temper my Afflictions to my Infirmities, and to give me Strengh in Proportion to my Needs, to ease and rid me of my Pains, or to Support me under them whilft I live, and to turn them all to my Advantage in the End, and to receive me to thy felf when I

1

0-

ft

d

yA

n

()

d

Ŝ

T

die, for my dearest Lord and Saviour Jesus Christ's sake, Amen.

Win of God under Siekney's

AND Lord, let not the Adversary
shake my Faith of these gracious
Promises, nor let my own Weakness
ever betray me once to doubt of them.
For thou art true, and canst not deceive * Deut. 7.
us. Thou art * the faithful God who 9.
keepest Covenant and Mercy for ever. † 2 Cor. 2.
Thy † Promises are all Yea and Amen. 20.
And || thy Word is tryed, and is a sure
Buckler to all who trust to it. Even
when we think thee far off, thou art near
at hand to us; and remembrest our Sortows, and thine own Promises, when
we fancy thou hast forgot them.

Ol then, that I may trust to thy Word, which shall surely be verified in its time. And keep stedfastly in the Expectation, that all these Mercies shall be made good unto thy Servant, and patient in waiting till thou graciously and plentifully fulfillest the same, for

fefus Chrift's fake, Amen.

Que Fathen, &c.

HW

that heral me in this Sickness, thy -verq. V. helled Lead be done. Thy

V. Prayers for Resignation to the Will of God under Sickness

Almighty and most merciful God! my Sorrows are great, and my Flesh is weak and fore wearied; but I am willing to bear them, because they are of thy fending. Since thou thinkest them fit for me, O my God! I will think them so too, and will find no fault therewith, nor think another State were better for me. I humbly yield to thy Wifdom, and prefer thy Will before mine own. I am content to bear what theu pleasest, and to be eased of my Burthen when thou pleafelt. And defire not only filently to fuffer thy Will, but in my Will and Heart to be truly reconciled and confenting to it, and to feethy Love and my own Benefit in my Chastisement, which is sent for my Good, and will work Good for me in the End, through Jefus Christ my Lord plentifully fulfilled them and box Jefus Christistake, Amen.

A N D therefore in all that doth, or shall be fal me in this Sickness, thy Will, O blessed Lord be done. Thy Will

Prayers for Resignationunder Sickness.

Will be done, because it is thine; and because thou art my Father, and nothing can come to me from thee, but what is very agreeable with a Father's Tenderness and Affection.

Thy Will be done, because thou knowest best what to chuse for me; and because I am well affured, that to refer all my matters to thy Choice, is the best Care I can take for my felf. For in thy Choice, thou hast not less Kindness, but only more Knowledge, Care and Providence, than I can have in chufing for my felfa find L. bes. L. 194 ghood

ele:

For as for me, O my God! I know that I am ignorant, and whilst I live in this World, shall be ignorant, what things thereof, or what States and Conditions therein, are most desirable for my felf, or for my Friends. I am foolish in my Wishes, too oft opposing that which is most fafe for me, and which is fit, or it may be needful to do me good; and as often covering that which is full of Danger, and like to do me hurt. And therefore I renounce my own Will which is blind and foolish, and which if I could have it, would too often be to my Sorrow and Prejudice. amin vill I know not what things so defire in this back.

th

th

211 fo

œ

th

fee

th

C

fec

m

D

eff

tie all

ha

1 tir

D

W

de

to

CO

And instead of that, I refer my felf wholly to be guided and disposed of by thine, which never errs, and is always for my real Welfare and Advantage. And my defire is, not that my foolish Wifnes, but that thy unerring Wifdom may at all times prescribe me and mine our Portion. I trust to thine All-feeing Eye, to direct what is belt; and to thy Fatherly Love and Care, to allot it for us. And where I do not fee how any Orderings of thine, should work for mine or for my Families, or Friends Good; yet, Lord, I will believe that thou doest, and that all is both wifely and kindly appointed for us, because it is thy doing, who * bringeft Light out of Darkness, and Comforts out of Croffes, and makest + all things work to-Rom. 8.28. gether for good to those that love thee. through Jesus Christ our Lord, Amen.

* 2 Cor.4. 6.

fit, or it may be negotial to do me good; End then, O Father! what thou pleafest upon me, for thou wilt fend nothing but what is most fit for me. I heartily Submit my felf to thy Pleasure, for it is always a good Pleafure. I wait thy time, for it is always the best time. I know not what things to defire in this cafe

which is meet late for may and which is

them. But my Safety is, that I am in thy Hands, and that there I defire to be, and to have thy Love and Wisdom chuse for me. And that I am willing to receive my Mercies and Comforts from thee, not when I fancy, but when thou feest they will most serve and glorify thee, and benefit me, through Jesus. Christ my Lord, Amen.

Nder my Weakness, O mercifull God! I pour out my Complaints before thee; and when I am most presented by my Pains and Sorrows, I amonost earnest and importunate in my Desires of Ease. And thou, who knowest our Frame, and pitiest our Infirmities, allowest me to be so. But amidst all these Cravings and Importunities to have my own Will, O gracious Father! I desire above all things still to be entirely resigned to thine

For when my Heart defires Ease, or Deliverance, it is with Submission. When I ask the same, according to my desire; I leave thee, O my dear God! to order for me, and to answer me according to thy most wise and good.

Pleasure.

Pleasure. Yea, where my Pains and Sorrows are most pressing, and I am most earnest and importunate in asking and desiring, yet even there would I by no Means prescribe to thy Wisdom,

nor feem to doubt of thy Love.

For I trust assuredly, O Father! to thy indulgent Care and sure Promises, of tempering my Troubles to my Weakness, and of giving me all needful Supports under them, and of turning all to my Comfort and Advantage in thy due time. And I leave thee still to do me good, by such Ways, not as I fancy, but as thou sees best for me, and most fit to make me sure of thine everlasting Mercy through Jesus Christ my blessed Lord and Saviour, Amen.

Our Father, &c.

VI. Prayers for Thankfulness under Sickness.

For seigh to Heart defices Fale or

Almighty and most merciful God! though I am compassed about with Weaknesses and Sorrows, yet I have no cause at all to complain of thee, but have

have fill enough to thank thee for, and to speak well of thy Name. And by thy Grace I will not overlook the endearing Mercies which I have, out of Discontentedness for others which I' have not; nor quarrel with those which are still lest me, because others are taken away. For the least of those I have, O Lord! is abundantly better than I deserve. And instead of being ungratefully angry for those which I have now loft, I most humbly and heartily thank thee, that I was allowed to have them, and enjoy them at all, and that I lost them no sooner.

Yea, and even as for my Sorrows themselves, O my dear God! I do not only own thy Justice, but reverence thy Wifdom, and acknowledge thy Goodness to me therein. I receive my Chaftisements as thy Favours, and as Tokens of thy Love, and Means of my own Happiness, which come to do me good against my Will, and to lead me through the Valley of Tears, to the happy Regions of everlafting Reft and Bliss. And though Afflicion it felf + is + Heb. 12. not joyous, yet the Sense of thy Love and 11. of my Benefit are joyous, and to be received not with Complaints, but with Lord! Thanksgivings.

+ Mat. 26. Lord! + my Spirit is willing, but my Elesh is weak. But let thy Grace be the Support of my Weakness, and the Finither of my Willingness, And let the Sense of thy Love, and the Hopes of thy Promises, drown the Sense of my Sorrows, and fill my Heart and Tongue with Thanks and Praise to thee, through Jelus Christ my Lord, Amen. to Enother bad infload of name

> Bless thee, O Father! for all the manifold and great Mercies, vouchfafed to me under my Sickness. For my Affliction is infinitely less than I have deferved. And thou doest not send in upon me, till I need it. And when thou fendest it, it is all to do me good.

And in doing me Good this way, O Lord! thou doest in great Mercy, pity my Weakness, and provide for it. For its thy Mercy, that lays not too much upon me. Tis thy Merey, that I am brought down by Degrees, and am * not consumed suddenly. 'Tis thy Mercy, that thou walt not foon, nor wilt be long angry with me. 'Tis thy

* Lam. 3. 22.

17.41.3. Mercy, that | makes my bed in my Sickness; that confidereth my Weakness, and supporteth me; and confidereth

te ortgivings.

1

my Pains, and shortneth them, and always in due time gives me Ease, or Intermission from them. Tis thy Mercy, O dear God! that ordereth Comforts for me continually, to sweeten my Distresses to me; and that makes thee still to be most near unto me at those times, when I stand most in need of thee.

So that although I am Sick, O my God! yet I am not forfaken. For bleffed be thy Name, my Griefs are not beyond Measure, and my Burthen is not without Help, nor my Sufferings without Hope and Comfort, wherewith in thine abundant Mercy thou daily temperest them, and sustainest me, through Jesus Christ my Lord, Amen.

Blefs thee, O most gracious Lord!
for sending this Sickness upon me,
which thou sendest to shew thy Love
and Care of me, and to do me good.
For if my Body were not sick, thou seest
my Soul would be sick. Yea, alas! it
has been [very] sick, and this Sickness
of my Body comes to core it.

For in thus Correcting me when I had gone aftray, thou art putting an End, O God! to my Wandring. Thou fendest

Prayers for Thankfulness under Sickness. 148

sendest these Sorrows, + to open my Eurs + 70b 36. to Discipline when Mercies would not open them, and to reclaim me and fet me in the way of Pardon. So that this Dealing shews, that thou hast not reje-Eted me, as an Outcast or Alien; but still lookest upon me with Thoughts of

* Heb. 12. Mercy, and * treatest me as a Sonn

And bleffed be thy Mercy, O Father of Mercies, which by these Pains and Sorrows of my Body, hast given my Spirit reft from the wearisome Importunity and Sollicitations, of Lust and Envy. Bleffed be thou, who haft thereby dull'd the Edge of my covetous Defires, and laid afleep my Worldly Cares, and brought down my ambitious and afpiring Thoughts, and humbled Selfconceit, by shewing me that I am but Sin and Folly, Duft and Mifery. Bleffed be thou, who halt thereby call'd me off from incumbring my felf | with many things, which now I fee cannot profit me, to mind the one thing necessary; and from minding Worldly Vanities, to fpend my Thoughts upon thy Laws and Promises, and from placing my Confidence in my felf, to place it only and

wholly in thee, world writh some bad

41, 42.

fiendell

7.

End, O God! to my Wandring, Thou And 1

1

a

F

b

C

And fince my Sickness, doth thus flew me thy Love, and cure my Spirit, and further my Felicity, it shall please me. O God! when it pains me. And I will confess to the Glory of thy Truth and Goodness, that thou out of very + Pf. 119. Faithfulness, hast caused me to be trou- 75. bled, even because I need it, and because by thy Grace I shall receive much Benefit by it, through my bleffed Lord and Saviour Jefus Christ, Amen. Hill mid

there op that I fill enjoy much Good:

and cannot in the feel blasse the Bless thee, O Lord! for all the innumerable Mercies which I have reeeived from thee most bountifully and feafonably, in all States and Conditions of my Life, and through all the Days and Years of it. And for that I have long to ceived Good at thy Hands, before Liam brought now to receive Evil. I owe thee infinite Thanks for a Life of Health. before this Confinement to my Bed of Sickness; and for the long and sweet relish I have had of Worldly Comforts. before my Disease rendred them unsavoury.

And my present Pains and Sorrows, Omy God! do not make me forget thy past or present Mercies, nor go about

Prayers for Thankfulnefs under Sickness. 150 to lessen them, nor shall they by thy Grace, ever make me out of Humour with thee, or unthankful for them. Yea, instead of giving thee less Thanks for them, by reason of this Change of my Condition, I will give thee more, because my present want of them has raught me better how to Prize and Vahue them. And I do Blefs, and I will + 70b 1.21. + Blefs the Lord that gave, and Blefs him still after be has taken away. I bless thee for that I still enjoy much Good; and cannot in the least blame thee. that I have some Evil; but thank thee abundantly that I have no more, And above all, that under all my present Mifery, I am comforted with the Sense of thy Love, and with the bleffed Hopes of Everlasting Peace and Joy, through Jefus Christ my Lord, Amen. Novio of all the receive Early to shell look I and chair and his before this Confinement to not Bud of Sickness, and for the long, and sweet relife I have had of Worldly Comforts, before my Diferie realised them and And my prefert Pains and Sorrawa. Omy God So not make ma forger tay pall or englent Wiercles, not go about oi

P

V]

110

190

Ni.

fh

to

qı

21

0

n to

VII. Prayers for Patience under Sickness:

y

k

t.

S

f

S

A General Prayer for Patience.

at the to senior vitage I tillder the

O Merciful Lord! now I am called to the State of Sickness, which is a Trial of Patience, give me Grace to shew Patience under the same, that is not to be wearied, and cannot be reproved.

Enable me, O Father! to shew a quiet and composed Patience, that is without turnult of troubled Thoughts, and discontented Passions. A Submisfive and refigned Patience, that is without Reluctance to thy Will, or Rebellious Murmurings. A Patience of Hope. that doth not fink under thy Burthens, nor is driven by the Smart of my Pains, to miffrust thy Love, or Care, or gracious Promises. And a Thankful Patience, that continues fenfible of my-Comforts and Supports, as well as of my Sicknesses; and that owns all my present Sufferings to be far below my Deferts and all my past and present Mercies to be infinitely above them.

And

Pr

ing

con

to 1

1 ca

wit

Bu

ly o

COI

lefs

joy

dei

on

my

fo

no

W

in

Si

an D B

m

C

to

N

And make me perfect, O my God! in this Patience. Let me tarry thy Loifure, and not be hafty. Let me wait
on thee, and not grow weary. But bear
all, whilft I have any thing to bear, in
comfortable Hopes of thy Strength to
support my present Weakness, and of
thy Mercy to ease and deliver me at
last, either by a more healthful Life, or
by an happy Death, through the Mediation of Jesus Christ my Lord, Amen.

2. For Patience without Reluctance, or Disquierness.

Ord! I humble my felf under thy mighty Hand, and submit to thy Visitation. I submit my felf willingly, and will not strive or make Resistance. I kis the Rod; instead of quarrelling with it, and t accept of it quietly, as of the punishment of mine Iniquities; yea, thankfully, as of the Restorer of mine Innocence.

And in this Patience, O Holy Father, do thou still continue and preserve my Spirit, composed and quiet, and easy to my self. Since it is thy Will thus to afflict me, bow my Will to thine, and make me willing to bear it. And bearing

† Lev. 26.

ing it willingly, let it not anger or difcontent me: Yea, O my God I frust to thee, to lay no more upon me than I can bear: O! let that Trust keep me, without Fears and Distractions under my Burthens. I bear only what I most fustly deserve: O! let that stop me from complaining. Nay, I bear infinitely less than I have deserved, and still enjoy abundance of Mercies after I have deserved to lose all: O! then let me not fall to accuse thee for thine Inflictions, but rather to accuse my self for my evil Deferts, and to thank thee for my most undeserved Comforts. bn A

Set a Watch upon my Tongue therefore, O righteous Lord! and fuffer it not to vent it felf in any freeful or froward Speeches; nor to make my Sufferings feem bigger, or my Comforts and Supports feem fewer, or thy most tender and undeferved Mercies to me in my Distress, seem less than they really are But if the painful Agitation of my Spirits must iffue out in Cries, Lord let my Cries be, not at all to accuse, but only to justify thy Visitations, and to express my own Sorrows, and implore thy Mercy, and feek Help from thy Grace, through our Lord Jesus Christ, Amen. a. For

140

let it not doger

3. For Patience without Dejettion of Spiris, and without Haftiness for Eafe.

A ND help me, O! Almighty God, to bear my Load without being cast down. For whatever my Burthen be I have thee for my Support, and therefore should not faint or fink under it. Thy fure Promifes are my Confidence, and thy Almighty Power is my Defence; O! then let not any Greatness of my Tryals, or Sense of my own

Weakness, make me afraid.

And give me long Patience in hearing and waiting, Ol my God, if my Relief from thee doth not come fuddenly. And let me not foolishly prescribe to thee, by what Means, or Medicines thou shalt ease me under my Maladies, or deliver me from them, or at what time thou shalt do it. For 'tis more than enough for me, if I may be allowed to have these Mercies at all, tho by any Means, or at any time : and it is always best for me, if I may be allowed to have them in thy way, and at thy time. Thou knowest best how to succour and save me, and when it will most sensibly aftect me, and ferve thee.

Oh!

of

fic

an pa

no

ali

an

fu

SH

n

TO THE STATE OF

Ohl then, that I may fit no times of Eafe to my felf, but expect them from thee. That I may tarry thy Leifure, and not think thee long. That I may patiently abide, if thou delayeft, and not miffrust thee. Yea, patiently abide always, and not grow weary, but still think with my felf, yet a little while, and he will shew forth his Mercies, and fulfil his Promifes, and I shall find the eafe and deliverance which my wearied Flesh defires, in the Exchange of my Sickness, either for the Comforts of Health, or for the Rest and Joys of Paradife, thro' my dearest Lord and Saviour Jefus Christ, America aisti To subject

gn

d

gridge at what they do for me: which I 4. For Putience with Friends and in the before attended to the most metallic to repay to them and

A N D together with this Patience towards thee, give me Patience, who friendly, or charitably minister to me, and attend about me.

Keep me from being humourfome, and shewing Crossness to their good Counsels, or from being causelessy Angry, and Exceptious against their kind Scr-vices.

vices And diffrany levil Accidents, or Indifference happen, let me not fall unquietly to aggravate them, or burft out into any paffichate or opprobrious Words thereupon de li ebide vine

But enable me always, O! Father, to thew my felf pleafed, and obliged, with the least Kindness, which they do for me, or about me, and to interpret all mischances favourably; and to pass over things with Ease and Gentleness. which are not done for me to my defire. And on all Occasions, to make it my Study, to give them no more trouble than needs to help me, nor any cause to repent of their officious Care, or to grudge at what they do for me: which as I receive with Thankfulnefs, fo I humbly befeech thee in thy goodness, most mercifully to repay to them and theirs, for Jesus Christ's sake, Amen. ND together with this Entience

iowards, thee give me Patience, ND Lord ! letime ever bethink my felf, that my own Pains and Weaknesses will keep me troublesome to my felf, and that whilft I am fo, I am in no good Disposition to be pleased with others, altho what they do for me be really fit to please me, were I in Vices.

k

in a Temper to be pleased with it as I ought to be. And that 'tis very hard, even for a discreet and kind Care, to do all things acceptably to a pained and sickly Body. And therefore, that I ought to take all well, and not to quarrel with what they do for me, which is always well meant and done kindly; yea, and it may be wisely too, tho' it happens not to hit with my diseased

Fancy.

O! then, Holy Father, that I may confider upon every occasion of offence with them, that at the best I am very troublesome to them. And that all they do for me, is out of Kindness, which should be kindly taken. That much of it is pure Charity, which in this Estate I cannot recompence to them, by taking their Troubles upon me, as they do mine upon them. And that it is a small Thing, to return Good-will and hearty Thanks, where I have nothing better to repay: And to be pleafed with their Love and Kindness, tho' I am not eased by their Performance: And to study to please them with my kind Acceptance, who have no other aim, than to oblige and ease me by their friendly and charitable Offices, and

and when they can do no more for me themselves, to seek to thee for the rest, and recommend me by their Prayers to thy help and mercy, thro' Jesus Christ our Lord, Amen.

5. For Patience with one's felf, and with the Heaviness and Brokenness of one's own Spirit under Sickness.

Most Gracious God! when I am most burthen'd with my heavy Load of Pains and Weaknesses, give me Grace, I humbly intreat thee, to gather up what Thoughts and Powers I have left, and to employ them all to bear it patiently. And when I am a little more at Ease, let me be sure to praise thee for the Ease I find, and to improve my Ease and return thee Thanks, in a Tribute of Godly Prayers, and of holy Thoughts and Meditations.

Make me look upon my Prayers, O! Lord, as my furest Support, and as my best Employment. And enable me always, to be glad of any Helps in them, and of any Ease and Leisure for them, and to be sincerely careful then to put

them up the best I can.

DRG

But

But when I do this the best I can, let me not feat that it will offend thee, or endanger me, because in this State of Pain and Sickness I can do it no better. For my Bodily Indispositions, and my troubled Fancy, and broken Thoughts. O! my God, are part of my Difease, wherewith thou tryest my Patience, And as thon expected from me, that should bear with them, as with an Alliction of thy fending, fo thou wilt graciously bear with them too, for our Bleffed Lord and Saviour Jefus Christ's fake, Amen. that Adis, make the reine

OR thou, O! merciful God, confiderest our State, and makest all just and reasonable Allowance for the weakness of it. And therefore thou wilt not exact of me to feek to thee with the Vigor and Strength of healthy Faculties, or with fuch uninterrupted continuance and attendance as requires the same, after thou half taken my Health and Strength away.

But thou dolt, and will accept, O! Gracious Lord, of a feeble Prayer, from a faint and feeble Spirit: and of a short one, from mistaken, broken Thoughts, which is soon spent and wearied, and cannot

H 2

cannot attend to any thing long. Nay, thou graciously acceptest, even of a Sigh, or a Grean, of a devout Wish, or of a fudden Breathing, and short Act of holy Love, or of humble Refignation, of Faith, or of Patience, when the Decays and Drowfiness of a Spirit almost spent and ready to faint, will fuffer us to put up nothing elfe.

Of then that I may bear with my felf. and with the feebleness and faintness of

my own Spirit, in my religious Services under my Sickness. And when I am most languid and liveless in any spiritual Acts, make me remember, that tis thy Bleffed Will, to fend this State of Weaknels upon me. And that all the while I am bearing thy Will patiently, I am pleasing thee: and that every moment's Relignation of my Will thereto, is an holy Offering. Let me confider, that I recommend my felf to thee, by the patience of Hope, and by meek Suffering, when I have no strength left to do it by my Labour and Action. Nay, that in the height of my Disability, even my Weakness, and Bodily Indispositions are vocal for me, and move thy Pity, which in thy due time will give me Ease and Deliverance from them,

tornes.

them, and graciously allow for my Faintness, and accept of my poor Services under the same, thro the Merits of our most Blessed Lord and Saviour services ton and saviour services ton and saviour services ton and saviour services.

6. A Prayer for the Helps to Patience.

! Bieffed Lord, under all my Grief and Milery, help me, I humbly and earneftly befeech thee, to all those good Dispositions, and wife Thoughts and Considerations, which

may make it eafy to me.

Reep me humble, O! God, and I shall quietly stoop to my Burthen, and not complain. Teach me to deny my self, and my own Desires, and I shall contentedly bear my Crois. Let me have Hope in thee as an Anchor of Rest, and keep me from doubting of thy Love, and from mistrusting thy Grace and sure Promises, and I shall bear up under my Load, yea, bear up with Comfort, and in thy due time see an happy end thereof. Give me Peace in my own Mind, and I shall be the stronger to endure the Troubles of this World; and thy Comforts in my Soul shall support and desend me, against all the Storms H 3

and Tumults that are raised in my Body. And, Lord! let me not fland to reckon up my Sorrows after they are past, and to renew them to my felf by calling them over again in a painful Remembrance. Especially, let me not aggravate them to my self, by envious Reflections, and discontented Comparisons with the easier State of others. Nor let me anticipate them by frightful Imaginations before they come, and when by thy Grace they may very likely never come : or any other ways create Sorrows to my felt, where really thou doft not fend them. But keep me from all fuch Reflection on them, as ferves not to reform me, but only to afficie me; and as tends not to enable me to bear my Pains, but only 19 give Strength and Quickness to them, and Feeblends and Trouble to my self.

And Grant, O! Hely Father, that

And Grant, Ol Holy Father, that forgetting still what is past, I maylevery moment fet my self with all my might, to hear what lies upon me at present. And that under the same, my Thoughts may all busy themselves in justifying thy Goodness, and arraigning mine own Wickedness, and in casting about, how I may hear my Affliction patiently

H 3

and

and devoutly, and learn obedience thereby, and how I may be comforted under it at present, and turn it to my everlasting Ease and Joy in the End, thro' Jesus Christ my Lord, Anen.

7. Prayers containing Motives to Patience.

Ord! make me patient under all I fuffer, because it is thy doing, and my deserving. Make me look upon my Afflictions, as Tokens of thy Love and Care of me, which are not sent upon me, till they are needful for my Good and for thy Glory, and which though they are troublesome are yet exceeding wholsome. For they come to keep my Soul from being corrupted, and lost by Fase and Pleasures; and so cure me of my Errors and Earthly Affections, and of my Forgetfulness of hetter Things; and to raise my Heart to thee, on whom it should always fix, and from whom it should never stray.

And keep me sensible, O Almighty God! that Impatience doth only double my Disease: That it makes me troublesome to others, but most of all unto my self: And that it provokes thy Wrath,

91301

H 4 instead

Prayers for Patience under Sickness.

instead of diverting it, and makes more Severity necessary to break my Spirit, when less will not suffice to bend it to

thy Yoke.

Whereas humble Submission to thy Will, O Lord! is the readiest way to have mine own; and my bearing thy Rod with Faith aud Patience, and hearkning to the Voice thereof, is the readiest way I can take of hastning on my own Deliverance. For when there is no hindrance thereto from other wife Ends of thy Providence, thou art wont to grow weary of using the Rod, after it has shew'd usour Errors; and art inclined to spare us, when we submit our felves: Not finiting us for any Pleafure and Delight thou takest in the Pains of thy Servants; but to bring down out Spirits, and to purge away our Sins, that we may be fit and duly qualified for thy Love, and for our own everlafting Happiness, through the Merits of our dear Lord and Saviour Jesus Christ, Amen.

A ND though my Pain and Sickness
is hard to be born, O gracious
God! yet keep me ever mindful, that
there

there is need of much heat * in the Fur * Ecclef. nace, to fine the Gold, and to purge 2.5. away the Drofs. That I need to bear fome Hardships to prevent worse, and cannot be torn from my Sins, and from thy Wrath, without fome Violence. Yea, Lord, that it is a Favour to me, and very defireable to be vifited with these thort Pains, which thy Grace and my Patience will turn at last into durable Joys; rather than to be let alone in my Sins, to lie down without Eafe or Remedy in Everlafting Torments.

And whilst I am bearing my hard Lot, make me know, O Father! that all thy Promises of Grace and Help in time of need, are fure and fted faft. That thou tenderly confiderest my. Weakness, both in sending of my Sorrows, and in proportioning of my Succours. That thou hearest all my Groans, and pitiest them, and wilt find a Cure or put an end to them, in thy due time. And that thou art most ready to accept of my humble Repentance to appeale thy Wrath, making fuch Allowances for my Frailty and Forgetfulness, as our Needs do require, and as thine infinite Mercy and Goodness, and thy Gospel Promifes do bid us comfortably hope H 5,

for,

Propers for Patience under Sickness,

for, through the Merits and Mediation of our only Saviour and Redeemer Jesus Christ, Amen.

3.

A ND whatever my Hardships and Sorrows be, O God of Patience and of all Consolations! make me consider, that this World is the Place of Sorrow and Trouble, whereof all must expect to bear their share. That we need these Embitterments of Life, to reconcile us to the Thoughts of Death, and to awaken our Preparation for it. That Patience is one of the principal Virtues which we have to learn and exercise whilst we live. And that if the Exercise of it is hard, it will answerably be exceeding happy, and most highly rewarded.

And let me remember moreover, O Lord! that the more Trial we have here of our own Patience, the more Proof we have withal of thy Grace and Faithfulness, and the greater is our Hope of a more abundant Joy and blessed Recompence. And that a little waiting and endurance usually lets us see, how good and gracious thou art, in removing what lies hard upon us: However, that the

the Rest and Comforts of the next World, will abundantly facisfy and

make amends for all. Yea, and even here, O Lord! let me confider, that Patience under my Burthens makes them lighter, and my Condition better; giving me prefent Ease in this Life, as well as more abundant Hopes in the Life to come. That tis belt for thy Will to take place of mine, and to chuse for me, both, whether, and when, and how I shall be eased of them. And that if I struggle against thy Will, I cannot resist it. But by bearing patiently, I do not only fubmit to Necessity, but shew an Act of Obedience and Duty, which will please thee, and in the end will far more profit me than my Pains do at present afflict me, through my bleffed Lord and Saviour Jesus Christ, Amen,

and you in mornou fur med ediction also. A ND grant me Grace, O Lord! always to bear in mind, that I am here but as ta Stranger, and that these tr Pet. 2. Decays will carry me home. That 11. whilf I am here * in the Body, I am * 2 Cor. 5 absent from the Lord, and Still as I am 6, 8. leaving my Body, I am hallning to him.

And

And that my poor Soul is now a clogg'd and a close Prisoner in the Flesh; and these Pains and Weaknesses are come to

fet it free.

And let me remember, O Father! that these Sorrows, which I endure in my Passage to Rest and Peace, are common to all Men. Nay, they are the Lot of good Men, who are often exercifed with a greater Measure thereof, because here is all the Place * of their evil things.
They are not only incident to us, but * Luke 16. profitable for us, and the best have need of them. For even the bleffed Tefus + Heb. 5.8. himself, + though he were a Son, yet learned be Obedience by the things which be fuffered. He bore the Cross before he wore the Crown; and we are first | to fuffer, that we may also reign with bim.

And I willingly submit to follow,

| 2 Tim. 2.

25.

where my bleffed Lord has led the way, and to take Pain and Sorrow in my Paffage to Everlasting Life and Joy, as he has done before me. Only; O my God! be thou with me, as thou want with him: and let me have thee for my Support and Comfort under all my Sorrows whilft I live, and for my bleffed Portion when I die thro' Jefus Christ my Lord Amen:

VIII.

VIII. Prayers for Spiritual Improvements by Sickness.

in on Faith, ()

Most gracious and merciful God!
I receive this Sickness as thy Monitor, to put me upon considering and amending the Errors of my Life, and on making Preparations for my Death.
And let no flattering hopes of Life, O Lord! delay or slacken my Repen-

And let no flattering hopes of Life, O Lord! delay or flacken my Repentance, or keep me from setting my Soul in order. But give me Grace to make use thereof, as if I were sure it would be, what for ought I know it may be, a Sickness unto Death. And therefore let me now begin to repent of all my Sins with that Exactness, as he should do who thinks this is like to be the last time. And to order all my Actions with that Uprightness and holy Care, as besits him who is going to give an account of them. And to be so perfect in putting on all the Dresses of a Religious Spirit, as he who expects to have no place afterwards for filling up any Omissions.

And on my Sick-bed, Holy Father! let Holy Prayers be my Employment and Delight. And make me look on shewing Patience, and exercising Faith, and perfecting Repentance, to be my Business, for those remaining Moments which I have still to spend on Earth. Other me have as little to do with Vanity, and as much Intercourse with thee my God, and Exercise of all Heavenly Thoughts and Virtues, as I can; that being used to that blessed Employment of Beatisied Spirits, I may be sit for their Society, and prepared everlastingly to enjoy thee in Glory, through Jesus Christ our Lord, Amen.

to thereof, as if I were fine is would ND, Lord! do thou, whose Glory A it is to bring Good out of Evil, and Light out of Darkness; turn my Sickness, which comes as the Punishment of my Sins, into the Means of my Obedience. Make it the Instrument of thy Grace to bring me to my felf, and to call me off from Sin and Folly, which have been the Parents of all our Pain and Milery. Let it bring Innocence and Watchfulnels to my Spirit, and Peace and Comfort therein; and then my Afflictions shall pass for Favours, and I will give thee Thanks and Praise for my Correction. When

. dr

When it wastes and brings down my Spirits, O Father! cause it also to tame and bring down my Passions, and all violent Motions. In my low Estate, make me meek and lowly. And let the Sense of my Wants and Weakneffes, cure me of all Self-Confidence, and carry me out wholly to depend on thee. Winder the Terrors of thy Power, pollels me with hely Awe and Fear. And whilft my Pains make me forgetful of other things, let me not remember the Wrongs I have received, nor be high in Refentments of them.

Let the Dulness also of my Senses, O God! mortify all Carnal Appetites, and the Unfavouriness of all Worldly Vanities, cure me of all inordinate Fondness for them. OI make my love of Earthly Things, and all my finful on Lusts and Self-elteem, to die before me, and let my Sicknesskill them, and lave

Seigo

my Soul alive.

And grant, O Lord I that the Trouble which I find there is in wantingthy Mercies, may keep me duly fensible of them, and thankful for them, whilst I enjoy them. And let the feeling of these Sorrows in my felf, touch me with Pity and Compassion for the Sufferings of others, whenfoever I fee them exer-

O rather cantaly with being

And make me ever think, O Holy Father I that I get more in being thus made better and wifer by my Afflictions, than in being deliver d from them: And count nothing so good for me, as to be brought thus to know my felf, and to know and serve thee, and to be put in the fure way of obtaining thine Everlasting Mercy, through my most blessed Lord and Saviour Jesus Christ, Amen.

* 2 Cor. 4.

+ Pf. 119. 75. A ND if as my outward Man decays, my inward Man be thus renewed, I will blefs thy Name, O metciful God, for the Kindness of these hard Providences, and acknowledge to thy Praise, that † thou in very Faithfulness hast caused me to be troubled. For thou givest me better things, than thou takest away. The bringing down my Body, is for the Inrichment of my Soul, which is my better Part. And this Smiting and Wounding of my Fleth, is for the Healing and Binding up my Spirit, which is the truck way to do me good.

Of then, that inflead of dreading thy Vilitation as my Scourge, I may re-

ceive.

ments of them

Prayers for the Bodily Needs, &c.

ceive it as my Medicine. That I may not repine at its making me weak in Body, but rather rejoyce that it makes me strong in Spirit. And give thee Thanks for thy Kindness, and my Comfort in thy Corrections, which are to make me good, that thou mayest make me happy, and give me Everlasting Rest and Bliss with thee, through Jefus Christ my Lord, Amen.

IX. Prayers for the Bodily Needs and Desires of Sick Persons.

1. For Ease, when Sickness grows very painful or troublesome.

ORD, look upon mine Adversity and Misery, which call aloud to

thee for Ease. For [* I am wither'd like Grass, and my Bones will scarce cleave to my Skin. + My heart pantetb, and my strength faileth me, and mine Eyes are grown dim. And there is no Soundness in my Flesh, because of

These Expressions within the Hooks [] the sick Person must use or omit as he finds they do, or do not suit with his own case.

* Pf. 102. 4, 5. + Pf. 38. 3. 10.

thine

my Portion for ever, through Jesus

Christ my Lord, Amen.

with Nivows cale.

Sometime .

· + 19 34 3 . 10.

thing

2. O Most

cels in my stell, because of

1 Molt Gracious God, my Pains are extreme, and too heavy for me; have pity upon me, and lighten them! * Corrett me inmeasure, and con- * Jer. 30. fider that I am but a feeble and frail !!. Creature. In t shine anger remember + Hab.3.2. mercy, for I humbly submit my self, and return to thee And Ol Give one that tractableness and ingenuity of Spirit that will be check'd with a Word, and eafily call'd off from Evil, and will not need any long or sharp Methods of Cor-

rection to reclaim me.

I have waited for thy Relief, O!

Father, give me the comforts of it. Yea. mine types long fore for thy word, and + Pf. 119. thy faving health her them fee its and he farished therewith. O! shew me thy Mercy, and that foon, for my need thereof is great. And think upon me it to lay no more upon me than I can bear, and to fend meder fanable Help and Eafe at prefent and everlatting Rest with thee in the End, through Je fus Chaift my Lord; Amen nedignerit its Temptations; as well as my Body,

To the transfer of the first

A Short Prayer on receit of Ease, Abatement of Pain, or Sickness. are extremel and too hearty for

1

me; him piny universime, and dighter D Leffed be thy Mercy, O my God! which pitiest me in my Misery. As a Father pitieth his Children, when they cry out in the Extremity of their + Pf. 118. Pain, so hast thou pitied me. + Thou bast chasined me sore, but thou hast not given me over unto death; thine Anger is turn'd away, and thou haft eafed and comforted me.

Lord! my Soul shall love thee, and fing of thy Mercy. And in my Distress I will always trust thee, and hot be afraid. For thou art our Strength whilk we fuffer, and our most merciful Deliverer, when we are able to bear no more, for our Bleffed Lord and Saviour Jefus Christ's fake, Amen. bus , tomaid thereon is great. And think woon me

2. A Prayer for Scrength under the fame. to lay no more upon me than I can

IVE me strength, O! Lord, to I strive with my Disease, and to bear the weakness of Nature. And strengthen my Spirit, to withstand all its Temptations; as well as my Body, A Short

* Pf. 102. 13.

Pr. 30.

Ma.1 2.1.

t Pr. 1150

to bear its Diseases. Oh Enable me to selist the Devil, and to suppress all stirrings of Sin and Folly. To beat back all motions of corrupt Passion, and not to lose the due Government of my self thro' excess of Pain; but to shew my self mighty thro' thee to bear all patiently, and to fortify my Weakness by a firm Faith and unshaken Trust in thy Grace and sure Promises.

Lord, If I have no strength but my own, every weight will bear me down. But if thou wilt support me, nothing will be too heavy for me, because nothing is too hard for thee. But + thy + 2 Cor. strength will be made persect in my weak-12.9. ness, and thy Grace is sure to overcome my Corruptions, and thy Comforts to give me Ease, thro' my most Blessed Lord and Saviour Jesus Christ, Amen.

3. A Prayer for Deliverance from them.

D Eliver me, O! my God, for I feek unto thee to help me; yea, I feek unto thee early, and continue feeking all the day long. Thou delightest in Mercy, deliver me for thy Mercies sake. Thou hast * promised * Heb. 13. to be with us, and help us in trouble. 5, 6. * De-

Propers for the Bodily Needs 118

* Pf. 31.1. * Deliver me for thy kight confine s. Thou art | glorious in Might to help our pr. 54.1. weaknesses, to Deliver me in the Strength

† Pf. 54.1.

Thoughaft formerly been my Succour. | Pf. 22.4. Of be fo fill. And | our Fathers bo. ped in thee, and were delivered; let not my blope in thee perilh, or be put to shame more than theirs was. Save * Ph 109. haste to my help: And * men shall 26. know that it is thy hand, and that thou ball done it; and learn thereby both to give thee Praife, and to make thee their Grength and confidence, through Jelus

thing is too lamber and Christ our Lord; Minebral oot vi Build

breagth will be made perfectin my weak. in 9. 4. Prayers for langer Respire, and Recoor erio a very from Sickness unto you bolled thom you only the day only six of the standard

Lord and Saviour Jehrs Christ, Ameri ! Almighty Lord, in whose Hands and the diffues of Life and Death. look in Mercy upon these Decays of Nature which my Difeate hath made and repain them, and & foure me a little, that I may recover my Health and Strength againmed was add the muiles

I do not define Health, Of my God, to confume it in Idleness. Nor our of Fondness for the gay Pleasures and Pomps I TOP.

+ Pf. 39. 13.

Pomps of this World, that I may be strong to pursue them. For I believe and know them all to be Vanity, and Vexation of Spirit. I life my Heartabove them, and do by no means delire to have this Earth for my Home, or to take up with them for my Portion. For I love thee and thy ways, O! dear Lord, above them and their Delights: and will harbour no Love of them, but what is ready to submit them all to thee, when thou art pleased to take them away; and will never fin against thy Laws to fecure them to my felf, nor use and enjoy them as the Treasures of my Home, but only as the Helps of my Pilgrimage.

But I defire it, if it may feem fit to thee, O! God, that I may be fitter for thy Work, and more able to labour in thy Service. And that I may be more perfect in my obedience, before I am Thisclause call'd to give up my Accounts. [And within the hecause I am still willing, if it may please Hooks, [] thee, to be an Instrument of thy Care used or oand good Providence towards those, mitted, as who by Nature, or Friendship are com- best suits mitted unto me: And the Gift thereof with the I shall thankfully ascribe unto thee, and ner's own praise thy Power and Mercy for the case. Benefits

may be

Benefits of my Recovery, through my Bleffed Lord and Saviour Jesus Christ, Amen. ill ed or the most work

I know, O! Lord, that thou canft foon restore me when thou pleasest, and + Luk.7.7. that if t thou do but say the word, I shall be whole. And I believe that thou wilt restore me, if it is best for thy Glory, and for my good, and for the wife Ends of thy Providence in this World. And therefore tho' I do heartily defire it, yet I humbly submit the same to thee. For I am no where fo fafe as in thy choice, and therefore I leave thee to determine still, whether thou shalt be honour'd and my poor Soul benefited, by my Life or by my Death; whether by me in a state of Health, or in a state of Sickness.

But when thou haft chosen and fixt my Condition for me, then, Lord, I beg of thee, and I beg it earnestly, that I may receive it willingly and thankfully; and that I may have Grace wifely and faithfully to discharge all those Duties which thou requireft from me under the same. And that I may always find both my Tryal temper'd to my Weakness, and my felf still comforted

Mary Toki

forted and fupported under it by thy Grace, through Jesus Christ our Lord, Amen. Her or bla ramo heres

or Circuss or fullected Many 5. Prayers on taking Physick.

O! Gracious Lord, [direct the Counfels of those who prescribe to me, and] prosper the Medicines which are to give me ease, or strength. But let not my confidence in them, take off any thing of my eye or dependance upon thee : + For Manhoes not by bread, nor + Mat. 4.4. recovers by Phyfick alone, but by every word out of the mouth of God, to give a Bleffing unto both. And if thou biddelt them, the Things or Accidents which I do not think of, or fet least by. shall recover me.

O! therefore, as their part is the Care, so let thine, O God, be the Blesfing, and mine the Comfort: And as I shalf love them as thy Instruments, fo I shall own thee for the Author of my Mercies, and to thee shall I give Thanks, and pay my Vows and Services, thro my dear Lord and Saviour Jesus Christ, Amen.

1001 60

BT.

ft d 11

lt)-

è

e

0

n

e

e I,

e

t

I

t

1

and allegans II to 11: all 2. Lord

i denzamultahan hamad ORD, let not my defires of Health ever make me yield to feek Reme dy from Charms or fuspected Means, or apply my felf to Dealers with Familiar Spirits. Let me not refort to thy utter Enemy, who fets up this way against thee; nor fall again to feek to him after I have folemnly renounced him in my Baptism; nor fondly flatter my felf with hopes of receiving good, from the Grand Author and Plotter of all Evil. who then only feems to cure when he ceases to kill, and doth not cease to torment a Body but when he hopes thereby to enfinare and deferoy a Soul. But give me patience to wait for Life and Health in thy ways, that I may always ewe the fame to thee, and wholly devote them to thy Service, thro Jesus Christ my Lord Amen. A ones bitte

6. Prayers on want of Sleep.

* P8. 77.4 O ! Righteous Lord, * thou holdest mine eyes waking, and in the Night Season I take no Rest. I seek sweet Sleep to ease my Pains, and to recruit my Spirits: I seek it earnestly, but I cannot

cannot find to and of the feem to have it fast, * it suddenly breaks from me. !! "

But, O! Merciful God, lerit not always flee away, but let my wearied Eyes at length lay hold of it, and make + my sleep sweet unto me. Consider my + Jer. 31. Wearinels, which calls aloud for Reft; 26. and my Weakness, which greatly needs Refreshment. And give my labouring Spirits Eafe, that reltiefs Agitations, or

inceffant Pains, may not always keep me awake gor comissmot his noti

H

h.

12-

15, a-

ıy

ay

to

m

14

m

il,

he

re-

ut

br

ys

eus

ft

et it

I

ot

Or if my Spirits must not be allured by Ease into found Sleep, or at least into foft Slumbers let them however be born down into it by the weight of my Sorrows and their own Weariness, that I may a little forget my Troubles, and recover my Strength to bear any new Returns thereof, till thy bleffed Time shall come of fending me deliverance from the lame, either by the Bleffing of Health, or the infinitely greater Bleffing of Heaven, thro' Jesus Christ my Lord, Amen.

ND whilst thou keepest mine Eyes awake, O! Lord, keep my Heart watchful, and make me feek both to divert my Sorrows, and to eafe and comfort

fort my felf, by employing my. Thoughts

† Pl.63.3. Ol That I may fall to remember thee on my Bed, and meditate on thy ways and Promifes in the Night Watches.

* Pl.77.4. That I may * commune with mine own Heart, and diligently fearch out my own Spirit. That I may remember thy tender Mercies, and gracious Dealings towards others; and call to mind the bleffed End of Patience, and how careful thou art sometimes to give us Ease whilst thou denyest us Sleep, at others to fend us Sleep too when we are not fit any longer to subsist without it. Yea. that in thy due time, thou wilt bringus to that bleffed State, where they fleep away no happy Minutes, but wake continually to enjoy the same, as Angels, do, and where their Eyes never take fleep, nor ever need or defire it.

And let these Thoughts comfort me, till thy Grace and Mercy fees fit to give Sleep to my Eyes, and deliverance from my Sorrows, thro' my dearest Lord and Saviour Jesus Christ. Amen.

army Beriows, and to eath

7. A Prayer of Friends for the Sick unil der excess of Sleep, and when they apprehend danger by it.

?

s.

n

n

11-

0-

ie

e-

rs

a,

15

P

1-

s,

e

O! Merciful God, let nor this deep Sleep, which is fall'n upon thy Servant prove the Sleep of Death. Make it the Sleep of a recovering Perfon, to relieve and revive thim, not to to or her. early him off; and awake him out of it in thy due time, to offer thee praise, and to labour skill among us in doing thee Honour and Service.

But if their haft order'd thereby to take him to thy felf, Lord, remember and accept of abl his former Prayers, and Repentance, Faith, and Patience. Look not upon his Weak-nelles, but to pity them. And when he awakes in the next World, let him find himself surrounded with Light and Bliss instead of his Sick bed Sorrows, and awake to evernal Life with thee in Glory.

Servant in Diffress. Hear our Prayers for him, who feems not able now to offer up any Prayers to thee for him-

felf. And accept both him and us, to the bleffed Enjoyment of thy Love, and hopes of thy Mercies, thro Jefus Christ our Lord. Amen.

8. A Prayer of Friends for the Sick, when they are Light-headed, or apprehend danger shereof.

+ Or her.

ORD, in this extremity of Paint and Sickness, keep thy Servant in this Senses, and let him not want the use of Reason when he stands most in need of its Succours.

Let not his Discase transport him into vain or violent Ravings. And much less let the Enemy abuse his Fancy, when he himself has bost all good as thereof, and pessels its with any flightfulior ungodby Thoughts and Husions A

Illusions: A mediacing of and sellent But whatever he says or doth a missilor indecent, under such Disturbance and adicacion of Mind; impute not they same to him as his Sins, soll Lord, whilst his Reason can not they and whilst his Reason can not they and whilst that, which takes away the use of his Reason from him, is only his Disease which is soft thy sending. They fending them impute them

them to the busy working of the Adversary, upon an ungovern'd Imagination: And give thy Servant his Senses again, that he f + may dif-

claim all the Evil which he faid or did whilft he knew it not]; and that he may watch against the Enemy, and may fee his Wants, and earnestly implore thy Grace

1

n

n

n

d

iş L

h

II al f te

7

er

lft

is

se

ite m den Fairly

2, la

+ This Clause within the Hooks may be left out when he has faid nothing amis under the want of his Senfes.

and Mercy for the Supply thereof. through Jefus Christ our Lord and Saviour, Amen. white of other

or the transfer many has been to the

world the control in the control of the

below for de Collinson, Come 3, 16, 10, 11



treet its investigation of the rest for the

TE ST . dol . word wat the word X. PRAY-

14

an man madell efficie

X. PRAYERS for certain Kinds of Sickness.

I. For Women with Child.

Scriptures for Women with Child.

1. Before their Travail.

NTO the Woman God Said, I will greatly multiply thy Sorrow and thy Conception; in Sorrow shalt thou bring forth Children, Gen. 3. 16.

For the Woman being deceived, was

first in the Transgression.

Notwithstanding she shall be saved in Child-bearing, if she continue in Faith, and Charity, and Holiness, with Sobriety,

1 Tim. 2. 14, 15.

And when she is in Travail, she hath Sorrow, because her hour is come: But as soon as she is deliver'd, she remembreth no more the anguish, for joy that a Man is born in the World, Joh. 16. 21.

The Sorrows of Death compossed me, and the Pains likyth of the latt upon me, I found Trouble and Sorrow

Death are fall'n upon me

Fearfulness and Trembling are come upon me, and Horton bath overwhelmed, me, Pfal. 55.4, 5: mid to such lines.

But what time I am afraid, I put my trust in thee, Pfal 56. 32

Lord I befeech thee, deliver my Soul,

10! Be not thou far from me, nor feem as if thou heardest not

Shew some Token upon me for good; and make hast to help me, O Lord!!
Psal. 38. 21, 22, and 88. 17.

3. After Delivery, she may express her Devotion in one of the Hymns in the Office for Churching of Women, or in this following.

Love the Lord, because he bath heard?

I have the Lord, because he bath heard?

my Voice and my Supplications.

Because he hath inclined his Ear unto me, therefore will I call upon him as long:

as I lives

in

ala

UE

di

1

I

DO

246

95

n

b,

y,

b

t

1-

4

n

Is The

The Sorrows of Death compassed me, and the Pains of the got hold upon me; I found Trouble and Sorrow.

Then colled hupon the Name of the

Lord; Pfall 1 162 1502, 35 45 1919

And in the day when I cried, he and fwered me, and fleengthened me with Strength in my South Pfall 138. 3 m 1991

When I Jought him, he headed me, and deliver d'me from all my Fears, Pf. 3414.

O! Sing unto the Lord, all ye Saints of his, and give Thanks at the Remembrance of his Holiness, Ps. 30. 41

For be hath not despited, nor abborred the Affliction of the Afflicted, neither bath he hid his face from me, but when I cried unto him he heard mes. 88

And my Praise shall be of him in the great Congregation; I will pay my Vowe before them that fear him, Pfal. 22.23, 23, 23, 23, 23, 23, 200 N to suidanna tol soft.

Glory be to the Father, and to the Son, and to the Holy Ghostad wo I

As it was in the beginning, is now, and ever shall be, World without end,

7 1

DIT

Prayers

Prayers for Women with Child.

me,

the

an-

uh

MA

4.

It's

m-

19

1 :

ed

er

CHA

11

he

vs.

3,

e

1,

1. A Prayer for a Breeding Woman, and against Miscarriage, to be used at any time before Travait.

Ocy hast given me an hopeful Conception, carry it on I humbly intreat thee, to an happy Deliverance in thy due time.

O! let not my Child fare the worse for mine Offences, nor deal with it according to my Deserts, but according to thy own tender Mercies. Give it its due Shapes, and full Growth; and preserve me from all Frights, or evil Accidents which may cause me to miscarry, and in great Love and Pity both to it and me, bring it into the World at its full Maturity.

And bless it in Mind, O God! as well as in Body. Endow it with an Understanding capable to know thee, and with an Heart well-disposed and strongly bent to fear thee. Sanctify it from the Womb, and receive and reckon it for thy Child as soon as it

is

is mine, lent to me for my Comfort, but ever referved and employ'd by thee

for thy Service and Glory.

And Lord! if it may please thee, make it easy to me in the Breeding, and in the bearing and bringing forth also, when the time shall come. And grant that in both, I may always bear my Burthen with Patience, and look up to thee with Faith, and receive thy Mercies with all Humility and Thankfulness, through Jesus Christ my Lord, Amen.

2. A Prayer, when the time of Travail draws near.

Ive me Grace, O merciful God!

I to look for the Pangs and Throws
of Travail, which now draw near unto
me, with holy Fear, and humble Confidence in thee.

Let me not come to meet them, O' Almighty Father! in a stupid, or careless Security, as one insensible how much the Smart and Peril of this State do need thy Help and Mercy. For nothing is sitter to show us our Weakness, nor calls more for the Succours of thy Strength.

ort.

hee

iee,

ng,

rth

lind

ear

ook

thy

nk-

rd,

rail

d!

WS

110

)n-

0

e-

W

ite

10-

ſs,

hy

h.

Strength. And therefore I disclaim all Considence in my self, or other human Means; and humbly seek to thee, and give my self and my poor Babe up for lost, unless thou art pleased to stand by me.

But when I fee how much I need thee, let me not mistrust thee, O my God! For thou art prone to shew Pity, and my Pangs will be strong to move it. And the Preservation of my sweet Babe, which has done nothing against thee, will call aloud to thy Mercy to Thou art ready to hear deliver me. us, and to help us, O'Lord! because of thy Promise. And my Trust is, that thy Power and Goodness will not be wanting to support and deliver me in this Case, because I'see thou daily doft extend the fame to support and deliver others; [and because thou haft feveral times heretofore done the fame to my felf.

And therefore, O Father! I chearfully commit my felf into thy Hands. And look to find Mercy from thee, as one who absolutely needs thee, and humbly trusts to thee. For mine Eyes are unto thee, O God! and to thee alone, to give me convenient Courage

to

to bear them, and to give me Patience to wait on thee, and a fafe Deliverance at thy due time, for our Lord Jesus Christ's sake, Amen.

III. Prayers in time of Travail, one or other whereof may still be recited by her felf, or read to her by her Friends, as often as she pleases.

I.

Ord! now my Sorrows have got hold upon me, let thy Strength come in to support me. O! let not my Burthens come fafter upon me, than thy Succours do. But give me Patience to bear my Pains, and quietly to wait thy time of ealing them. Give me Faith to rely upon thy Mer-cy and Promises, and to believe that they will be shewn towards me, and fulfilled upon me in their feafon. Give me Comfort under my Pangs, and after them. And as thou half enabled me to conceive a Child, and to bear it hitherto in my Womb; so now to crown those Blessings, give me Strenth to bring it forth at its full time; and, if it may please thee, neither let my Pains be too sharp, nor too long, before

nce

nce fus

or

ds,

MS

Ot th

10

e, ie

1-

<u>-</u>

Iŧ 1

e

fore I am happily delivered of the fame, for my dearest Lord and Saviour Jesus Christ's fake, Lamen, but seerged stant cording to my Sins, but according to

Weaknefs, and as may bell fuit with Almighty God! do thou direct the Counfels and Endeavours of those, who charitally minister about mee I Guide them to Ways that larg most for imine and my Child's Safety and Eafe, and of quickelt dispatch. Ol let thy Counfel, and thy Hand go along with theirs, for they can do nothing without thee. Let me now be thy Care, for thou art my Confidence.

And fave and deliver me, for now is the Hour of my extream Need, and of thy shewing Pity and Mercy on me, through the Merits and Mediation of my dearest Lord and Saviour Jesus Christy) Amenia (1997) ud it fit lot me.

the lame to thee. For he it quicker, or flower, thy time I acknowledge Im Ordibil receive thefe Pangs as the Sorrows which thou haft juffly laid upon our Sex, for being first in Disobedience I Daccept them as the *Lev. 26. punishment of vine Iniquity Ol let that, 41. appeale, and paoify thee. I refilt not, but submit my felf to them meekly? Of then Short 2

the lange to thee.

then finite not too fore, nor lay too much upon me. But proportion both their degrees, and continuance, not according to my Sins, but according to my Weakness, and as may best suit with thy tender Mercies, through Jesus Christ my Lord, Amendo

Support me, O dear God? for I am one that fears thee. Support thou me, for I trust my self unto thee, and wait on thee, and long fore for thy Mercy and my safe Delivery, for Jesus Christ's sake, Amen varies and post of the same way to be supported to the same way to be said to the same way

Ake hafte to help me, O Lord! and deliver me speedily, for my Spirit waxeth faint. This speedy Ease my Flesh earnestly desires, if thou sees it fit for me. But yet I humbly submit the same to thee. For be it quicker, or slower, thy time I acknowledge is always best. Other deliver me when thou pleasest, and give me Patience to wait for my Delivery. And delay it no longer, O my dear God! than suits best with my Weakness, and with thy Goodness, for my Blessed Lord and Saviour Jesus Christ's sake, Amen. Short

oth

ac-

to

file

orli

m

ne or

on

nd

(IS)

di

Hi

y)

ti

t

e

Short Ejaculations, which she may use in time of her Travail.

Ord, † my Groans are not hid from + Pf. 38.9.

thee, let not thy Mercy be hid
from me.

Thy Terrors come about me, and * Pf. 56.3. threaten me on every fide: but * what time I am afraid, I will still put my trust in thee.

Consider, O my God! that I am made of Flesh, very sensible of Pains, and short in Patience: O! lay not too much upon me.

Help me, O Lord! for thou art my Hope.

Make hafte to my help, for my Spirit waxeth faint.

O Jesus! who was thy self born of a Woman, help this tender Babe struggling for Birth, Amen.

IV.

.0.88.19

IV. Prayers after Delivery.

The Collect in the Office of Churching of Women, which may be faid by some Friend there present.

Almighty God! we give thee humble ble Thanks, for that thou hast vouchsafed to deliver this Woman thy Servant, from the great Pain and Peril of Child Birth, Grant, we be seech thee most merciful Father, that she through thy help, may both faithfully live, and walk according to thy Will in this Life present, and also may be Partaker of everlasting Glory in the Life to come, through Jesus Christ our Lord, Amen.

Taria who was the CIT both of

A PORTO DE LA CONTRACTOR DEL CONTRACTOR DE LA CONTRACTOR

The second of the second of the

a Workship this tender Babe-Turne-

.VI

n'i waxeth fe'in

plug intelliging dawn.

Other Prayers, which may be read to her, for her devourly to offer up to God, her Friends heartily concurring, and faying Amen with her.

g of

ome

um-

halt

thy eril bee

ugh

and

Life

me

n.

111

her

1. A Thanksgiving for Safe Deliverance.

Can I worthily give unto thee for thine unipeakable Goodness to my helpless Babe and me, and for the wondrous things which thou hast now done for my Soul? For the Pangs and Terrors of Death got hold of me, and the Mouth of the Pit was opened, and ready to shut it self upon me. But thou hast graciously assward those Pains, and wrought Deliverance, and turned my Sorrows into Joys and animal animal.

Lord! I will ever adore, and magnify the Mercy, which has dealt fo lovingly with me; and praise the Truth and Faithfulness, which have not suffered the Promises ermy Hopes to fail. I will never forget, how mindful thou hast been of me, in my low Estate, and how thou hast been a present Help in the time of my greatest Need.

For

For I have felt thy Power, O my God! in my greatest Weakness, and have been enabled thereby above my Strength. I have tafted thy Goodness, in the midst of all my piercing Pangs and Sorrows; for thou didft comfort and support me under them; and didst measure them out to me, according as I could bear them; and in tender Pity didlt fend Ease, yea, hast turned those Storows into Joys, when I could bear them no more.

And O that all thy Saints may praise thee, for the Glories of thy Power and Mercy. That they may be encouraged to fear and trult thee. for the Wonders which thou half wrought for me.WlAnd that B may never grow weary of waiting on thee, remembring how gracious thou art ftill in the end to me, nor despair of thy most seasonable Help and merciful Deliverance in my greatest Streights and Difficulties, through my bleffed Lord not fur nonk harring wifel quoived bus to fail. I will never forget, how mind-

ful thou half been of me, in my low

Affec, and how thou helt been a priefent Help in the time of my greatelt

But if in thy Paternal Providence 2. A Prayer for Grace and Assistance, under the remaining Sorrows and Trials of Child-Bed d vel son suites

DErfect, good Lord! that Deliverance, both to my Child and me, which thou halt most graciously begun, and let us not be loft after the Wonders which thou hast already done for us, for want of thy doing a little

more.

my

and

my

ess, ngs

ort

dft

as

ofe

ear

ay hy

ay

ee,

aft

ay

ee,

till hy

)e-

nd

ord on

of

il

1

Continue my Patience, O Father! and my humble Dependance and comfortable Hope in thee, under my further Pains and Accidents of my Childbed. Support my Spirit under them, and, if thou pleafest, bring me safely through the same, and raise me up again in thy due time. Thy Mercy and Power are still the same, and will be the fame for ever. O! let them still be shewn for my Recovery, as they have already been for my Delivery. Let them be shewn upon me, that I may still more and more praise thee; and because I place my Safety in thy Love and Care, and put my Hope and Trust in thee. Again in to guident

But if in thy Paternal Providence, whereto I willingly commit my felf, thou halt determined otherwise concerning me, thy bleffed Will, O my God! be done. Dispose of me, either to Life or Death, as thou pleasest; only in both to thy Mercy. And whether living, or dying, let me still please thee, and be thou my Portion. Of perfect my Repentance, and purge a way all my Sins. And give me Patience whilst I live, and Peace when I die, and after that the Happiness to see thy Face in a blessed Eternity, which thou hast prepared and promised to all that truly fear thee, through Jesus Christ our Lord, Amen.

3. A Proyer for her Child.

Referve my tender Child, O Father! and let its own Weakness, and my Cries, commend it to thy bleffed Cate. Preserve it to be regenerated and born again by Baptism, and thereby made thine own Child by Adoption; which is infinitely a greater Blessing, both to it and me, than thy making of it mine.

tuff

nce. felf.

conmy

ther left;

vhe-

eafe

0! e a-Pati-

en I o fee

hich

o all efus

.bed.

Bas

only

) Faeness. blef-

nera-

and

1 by

eater

2 thy

Keep

Keep it also afterwards in Health and Safety. And as it increases in Years and Stature, let it increase withal in Wildom and in thy Fear. I beg not for it Wealth, or Greatness, but Wisdom to know and ferve thee. O Lord! I do not defire Life, either for my felf or it, but that we may live to thee, and grow daily in Love and Thankfulness for all thy Mercies, and in Faith, and Patience, and all holy Obedience, which may fit us both for everto enjoy thee, through Jesus Christ our only Saviour and Redeemer, Amen.

Afterwards, when the comes to be Churched, besides the accustomed Offering to the Minister, she may add a Gift of Alms to the Poor, as a proper and acceptable Tribute of Thanks and Praise: Alms being as fit to attend and recom-mend our Thankiglvings, as they are to inforce our Prayers.

And let her not forget the * Churches * Rubrick Admonition to compleat her giving Thanks by Receiving the Holy Sacrament if there be a Communion that Day, Churching or fo foon as there shall be one.

at the end of the Office for of Women.

de anotheres have gene l'ind II. De-

Minimotel H

115 3713

40 John II

II. Devotions on the Loss of Eyefight, to be read to them by fome Friends, for them to meditate upon, or to join in.

radio all Scriptures. foll of it. but that we play the

History Harlind Lorent

17 HO bath made the Seeing and the Blind? Have not I the Lord? Exod. 4. 11.

And the Lord openeth the Eye of the

Blind, Pfal. 46. 8.

He bath anointed me to preach the Gospel to the Poor, and recovering of Sight to the Blind, Luke 4. 18.

Lord! I grope for the Wall, and

stumble at Noon-day as in the Night.

I wait for Light, but behold Obscurity; for Brightness, but I walk in Darkness, If. 59. 9, 10.

Lord, I beseech thee, that I may re-

cover my Sight.

Receive thy Sight, thy Faith bath fa-

ved thee. Luke 18. 41, 42.

But if I must not receive it in my Body, however open the Eyes of + my †Eph.1.18 Soul, that I may behold wondrous things out of thy Lam, Pf. 119. 11. 2. The 2.

The Light of the Eyes, indeed, rejoy-

ceth the Heart, Prov. 15.30.

For truly the Light is sweet, and a pleasant thing it is for the Eyes to behold the Sun, Eccles. 11.7.

But the Eye is not fatisfied with feeing,

Ecclef. I. 8.

For as Hell and Destruction are never full, so the Eyes of Man are never satisfied, Prov. 27. 20.

And the Lust of the Eyes is not of the Father, but of the World, 1 Joh. 2. 16.

So that we need to make a Covenant

with our Eyes, Job 31. 1.

And if thine Eye offend thee, pluck it out, and cast it from thee: It is better for thee to enter into Life without Eyes, rather than baving Eyes to be cast into Hell-sire, Matt. 18.9.

Besides, in seeing much, we see much evil; and it may be thou shalt be mad for the Sight of thine Eyes which thou

Shart See, Deut. 28. 34.

And just Lot in seeing vexed his Righteous Soul from day to day, with the unlawful Deeds of the wicked, 2 Pet. 2.7, 8.

K

3. More-

and ord?

ome

tate

fibe

the ng of

and

rity; ness,

y re-

h Sa-

my my hings. The

3.

Moreover, though the Body be dark, yet the Eyes of our Understanding may be enlightned, Eph. 1.118.

For the Spirit of Mans the Candle of the Lord, Searching aill the inward

parts of the Belly, Prov. 20. 27.

And we walk by Faith, and not by

Sight, 2 Cor. 5. 7.

And though 'tis pleasant to see the Sun, yet 'tis pleasanter to see those things, which the Angels desire to look into, I Pet. I. 12.

And to supply our want of Bodily Eyes, our Friends and Neighbours, may be to us instead of Eyes, Num. 10.31.

For I was Eyes to the Blind, and Feet

to the Lame, Job 29.15. 100 of soil in

And cursed be he, that maketh the Blind to wander out of the way, Deut 27. 18.

Or putteth a Stumbling-block before

bim, Lev. 19. 14.

-bridge de

Glory be to the Father, &c.

PRAY.

t

1

j

And above all, that I may return to read thy Hen ave A ginfired and conflort me, and no make me perfect

I. For Recovery of Sight !! sd ni

lay

te

rd

by

he

le

ok

ly

ay

I.

et

be

Dt.

10

Y.

ing thine everlating Mercy, through T Order pity me, who have my Tyes always closed, and all my Days turned into Night. WI cannot tee what I eat, or what I drink, and + I grope + 16.59.10. for the Wall, and stumble in the Light as in the Dark. For the Light which maketh all things manifest about us. and revivethuand maketh glad both Man and Beaft, is no Light to me but I am dark at Noon-day.

O! Support and comfort me in this my Advertity, and reffore my Sight to me again, if it may feem fir to thee. Confider, Lord! how greatly it ferves for my Comfort and Safety. And restore it to me, for I feek to thee, and thou art prone to pity me, and thou only who gavest it canst restore it. Yea, do thou restore it, O my God! that I may again behold the marvellous Greatness, and the rich and various Beauty of thy Creatures; and devoutly 81 221 admire and praise the Glories of thy Wisdom, Power and Goodness, which they fet forth daily before our Eyes. K 2 And

ear or what I drink and I I grope + 16.50, to.

And above all, that I may return to read thy Holy Word, to instruct and comfort me, and to make me perfect in the way of my Duty, and of obtaining thine everlafting Mercy, through Jesus Christ my Lord, Amen.

CI

11

I

P

il

I V

t

I

V

I f

t

W

i

.83

F

b

tl

y

IL For Patience under the want of it.

ND in this State of Bodily Blind ness, O Righteous Lord! I do not in the least complain of thee for laying it upon me. For thou haft continued the use of my Eyes much longer unto me, than I have been careful to use and employ them for thee. And because I would not take care to govern them virruoully and wifely, nor that them up or restrain them my felf, thou half thut them up in Darkness. For they had taken me off, O holy

Father! from minding thee, to mind Worldly Pomp and Show, and to fix themselves in Clay. They were grown greedy and unfatisfied in beholding Vanity. They had often + made me to offend. And itis better to want Eyes, than to be made to offend by them; and to enter into Life being Blind, rather than having

+ Mat. 18.

9.

within the

ro , mloosi

other Pal-

fagett the

ole Suai

Persons

cale.

having Eyes without Innocence to be

cast into Hell-fire.

to

bi St

}

h

1-

0

r

1-

1

0

d

n

11

u

d

X

n

ar f

S,

d

ng

So that I humbly submit to this Blindness, O my God! and meekly accept of it, both as the Punishment of mine Iniquities, and as a Means to cure and prevent them. And if it we thy Pleasure to have me rest under it, or whilst it is so, thy blessed Will be done. And I will not only submit to thee, but will still thankfully adore and praise thy Name, through Jesus Christ my Lord, Amen.

some brists.o2. Wind unithoused

A N D I will confider, O gracious Lord! that if my Blindness makes my Soul to have less Pleasure in this World, it makes it also to have less Danger from it. For in this World, I should see more that is fit to infnare than to benefit my Mind; and my Eyes would let in more Tryals than true Enjoyments, and meet with more to affilict than to delight me.

And I will thankfully remember, O Father! that by thy Mercy I was not born blind, but had long enjoyed the use of my Eyes before I lost them, yea, and after I had most justly deser-

K 3

ved

n

3

I

f

ved to lose them. Thou wast gracioully pleased to lend them to me, till I had been conversant in thy Holy Word, to direct and comfort me. And till I had feen much of what was to he seen in this World, and till more Days would have brought little but the same Sights over again. And by thy Grace I + [had first dispatch'd such Bufiness and Affairs, as are of most importance and concern to me in this Life, and was come to have much less need of my Eyes before they were taken from me, and I was call'd from beholding Vanity, to mind thee and make fure of the one thing necessary, thro' my Bleffed Lord and Saviour Jefus Christ, Amen, synd on how wm

† This within the Hooks, or other Paffages, the Perfons must use or omit, as suits with their own case.

Y E A, and still through thy Mercy,
O dear God! I have my Hearing
perfect, to supply the want of my Eyefight. And altho' I have now no use
of my own Eyes, yet I have of others,
and can still see any thing with theirs.
[And what I once learn from them, I
now remember much better by thy
Help than I used to do, whilst I had
my own Eyes to trust to, and am in less
need

World, it makes it also to have left

need of any Eyes to fee it for me over

21-

ill

nd

to

re

y h

ft is

h

re

m

e.

m

g e-

se s

rs.

1

iý

fs

be

And therefore instead of repining that I have loft my Eyes, I will adore and thank thy Goodness, O blessed Lord! which has fo well provided me for this Lofs, and doth now fo comfortably make it up to me otherways. But above all, which gives me an Heart, that can still look up to thee, and take Comfort in thy Promises, when my Eyes can no longer look upon this World or delight in its Gayeties. And which supports me in my dark Estate, with the blessed Hope of receiving Eyes at the Resurrection of the Just; which always see clear and never grow dim; and which can bear the Brightness of thy Presence, and shall always feaft themselves in beholding thee, and all Heavenly Glories, through Jefus Chrift my only Saviour and Re-

3. For good Use of their Blindness, and proper Helps under it.

A N D whilst thou takest from me the the use of my Eyes, O merciful Lord d take from me also the Lust of K 4.

tl

th

fe

W

al

d

W

V

f

I

t

D

b

I

I

1

1

my Eyes. And let me by no means doat any more on Riches, or on Beauty, or on the Pomp and Gaiety of any Earthly Things, fince now I can no longer feaft my Eyes therewith. But instead of coveting and greedily hearkning after the same, make me as a dead Man to them. For Death has already invaded my Earthly Tabernacle, and is come up at the Windows. And I have out-lived my Eyes, which as they had commonly been the first Inlets of Sin; so now thy Justice has made them the first Inlets of Death too.

And fince my Eyes are kept from looking Abroad, keep my Mind from looking Abroad too. Let my Thoughts bufy themselves at Home, in searching out and setting strait my own Ways, and in meditating on thy Laws and Promises. I cannot say, as others may, that I am still called off from this good Employment of them, by the sight of outward Objects, or by the Cares of Men of Business. O then! that I may be more intent therein, as wanting much of other Persons Hindrances and Excuses.

God! that thus to know and behold thee,

20

ly

10

ıt

ζ. d

y

y f

n

thee, is to fee with Angels Eyes. And that although Flesh and Blood cannot fee God, yet Faith doth. And that whilft thou art pleafed to clear up my Faith, which is the Eye of my Soul, and to make it strong and lively to discern what will please thee, and what will fave and comfort me in the next World; it matters less though I remain dark to what is apt to enfhare and afflict me in this World. I died by I add

And whilft I want my Eyes to inform me at every turn what paffes, Lord! quicken my Attention, that I may give the more heed when I am told of the fame; and Itrengthen my Memory, that I may not need still to be told of it again. And now my own Eyes are no longer serviceable to me, give me faithful Friends and Servants about me, that I may fafely trust to theirs. And let thy Care and good Providence, be to me instead of my Eyes, and of all other Comforts and Conveniences which my Blindness deprives me of, through Jesus Christ my only Lord and Saviour, Amen.

serior figure that the rost Our Father, &c. , and made the anna

to bried ad that didn not is III. De-

about is no fire twich Angels Eyes. And

fe

th ne

m

ve

wii ve

Du

bu

1

lig

the

eve

in

ule

rif

III. Devotions on the Loss of Hearing.

while thou are pleased as clear up my hall, which which server or my houl,

HO hath made Man's Mouth, or who maketh the Dumb or Deaf? have not I the Lord? Exod.4.11.

The hearing Ear, and the seeing Eye, the Lord hath made even both of them, Prov. 20, 12.

In that day, the Ears of the Deaf

Shall be unflopped, Isa. 35. 5. 100 And the Deaf Shall bear the words of

the Book, Ifal 29118; and sat to hi

He said, Be opened, and straightway his Ears were opened, Mark 7. 34, 35.

But above all, O Lord, give thy Servant an bearing Heart, 1 Kings 3. 9.

And that is better whilst the Ears of my Body are thut, than to have Ears, and not to bear, Ezek. 12.2.

Or Hearing to hear, but not to under-

And when the Ears of the Body are open, the Ear is not fill'd with hearing, nor the Eye satisfied with seeing.

And the thing which has been heard or feen, it is that which shall be heard or feen

feen again; and that which is done, is that which shall be done; and there is no new thing under the Sun, Eccles. 1.8, 9.

Yea, and in hearing much Evil, is much Trouble; and just Lot in bearing vexed his righteous Soul from day to day, with the unlawful Deeds, and filthy Conversation of the Wicked, 2 Pet. 2.7, 8.

Thou shalt not curse the Deaf, nor put + a Stumbling block before the Blind, + Deut.

but fear the Lord, Lev. 19. 14. 27. 18. good Lord! for to thee alone do I look

And confider no done or my

Our Fathery &c. I bus amit ad roll for thee to open them, as it was to that

O there.

PRAYERS.

Look For Recovery of Hearing. deprived very much of the Com-

stringed to alles dollar dollarite o

Righteous Lord! mine Ears have been too much inclined, and de lighted to hear Things which dishonour thee, and corrupt me. And where they were less bent upon Evil, yet however they were too eafy and complying with it. And therefore thou art just in stopping them, because I have misused them; and I must clear and glorify thee in taking away my Hearing mora or to my Soul or to my Body. from me, both in deserved Punishment of my having provoked thee, and in careful Prevention of my further Cor-

ruption of my felf thereby. but 10%

But, Lord! in thy just Displeasure, remember Mercy, and open mine Ears again if it may seem good to thee. For I acknowledge my former Errors, and am resolved by thy Grace, to keep them always open to good Words, and averse to Evil. Do thou open them, good Lord! for to thee alone do I look for the same, and I know it is as easy for thee to open them, as it was to shut them. And consider no longer my Sins, which deserve to be punished, but mine Affliction which calls to be pitied.

For by this Deafness, O my God! I am deprived very much of the Comforts of Conversation, and of the chief Means of Instruction. For Discourse teacheth Wisdom and Understanding. And † Faith it self cometh and groweth up by Hearing. And in the midst of Discourse, I am in great measure as if all kept Silence, and the World is as if all were Dumb to me, because I am Deaf to them, and can seldom let in any Voice that might bring Counsel or Comfort to my Soul or to my Body.

† Rom.

nt

in

r-

e,

TS

110

d

p

n, k

ut

V

ıt

le l

S

S

ľ

Of therefore, Holy Father, do thou once more reftore me to the Benefit and Comfort of Company, and give me an Ear that can diffinguish Good from Ill, and that will be both fit and glad to hear, whatfoever may Honour thee, or any ways Edify or Advantage me, through Jefus Christ my Lord, Amen.

H. For Patience under the Want of

and afflick nie. .. And an content whill

A N D whilst thou sees fit to continue me under this Deafness, O
Almighty Lord! give me Patience contentedly to want the Conversation of
others. I know alas! and do lament,
that I am hereby debarr'd from hearing
good Words. But I will reckon it some
Compensation to me, that it keeps me
from hearing Evil too, and in this
naughty World, there is much more
Evil spoke than Good.

For if my Ears were open, O God of I should daily hear much more than I desire to hear, or than I ought to hear filently: And should hear Evil more often, than I should find the Heart and

Courage

ti

Gourage to reprove it; or than I should be able to cure, or perhaps to check or any ways hinder it by my Reproof. And where I can neither prevent, nor cure evil Speeches, I will act count it as a piece of Favour to me to be Deaf to them.

And therefore thy Will be done, O Holy Father! I receive my Deafnels patiently and thankfully, as being fent by thee, and as daily keeping out much, that would either corrupt, or trouble and afflict me. And am content whilft thou pleafelt, to be Deaf to the Voice of Sinners, till thou shall either restore that Sense to me again here on Earth, or take the hence to hear the Heavenly Hallehijahs and charming Voices of Angels and Beatified Spirits in thy Presence, for the sake of my Blessed Lord and Saviour Jesus Christ, Amen.

A N D bleffed be thy Mercy, Or Lord! that I was not born Deaf, but had mine Ears open, till Faith was ingendered in me by Hearing. For benjoy'd my Senfe of Hearing, till I had learnt to know thee, and the Way of my own Salvation: Yea, and till I had learnt own Salvation: Yea, and till I had learnt open.

enough to teach me that I must keep always on my Guard against the Snares, and constantly expect to meet, and stand prepared to bear the Troubles of it.

00

TE

he

91

10

And grant, O Father! that having lived to hear much before, I may now fet my felf to meditate on what I have heard formerly, and to live by Memory, and still have recourse to past Instructions, to guide and comfort me

And make me confider, Lord! that if mine Ears were still opened, fince there is little new under the Sun, I + Eccles. should daily hear much of the fame. 1. 9. both Goodiand Evil over again. And that I may profit my felf abundantly by thy Grace, in fixing those things upon my Mind, which I have heard already yea, that I may likely profit more, ini recollecting and meditating thus upon old Instructions, than by having an Ear never fill'd with Hearing, but daily hearkning after new ones. And that without fuch Reflection on the Knowledge which has already come by Hearing, to make my felf Master thereof, Inhall be almost as if I wanted it, even whilst I have it, and shall be losing it daily more or lefs. And

And besides this, O gracious God! thou are still pleased most mercifully to continue to me the use of my Eyes, to supply the want of mine Ears; and I can read whatsoever is sit for me to know in relation to this Life or the next, tho I can no longer hear it.

And, Lord! make me fenfible, that this way I can converse with the best Company, and in their best and most fludied Thoughts and Discourfes. And moreover, that I can come to them when I need, and leave them when I please. For at any time without tedious Waiting or troublesome Ceremony, I may have their Wildom to counsel and comfort me, in any Exigence either of my Soul or Body. And without uphraiding me with my Dullness or my Troublesomness, or growing Impatient thereat, they stand always ready to tell me as often as I need or defire, what way I may be most easy to my felf, or uleful to my Friends, or acceptable unto thee, through Jefus Christ my Lord, Amen.

-next vd emoor beside and ept. a solid

And

nd. to make any left Maller thereof, nd. Ebs alpholicas it i wasned it, even whith I have lite and thall be lolling as

daily more or lefs.

b

V

t

1

1

-1

can do me no good, let not my own in his Far good ufe of Deafness. his may felf or them day! Hurt, "But teen

de

0

0

I

0

e

t

ŀ

ł

ND whilst I remain Deaf to the Conversation of others, O bleffed Father! give me Grace to converse more with thee and with my felf, in calling thy Laws, and mine own Ways to remembrance? . while and the

And although the Ears of my Body are shut to others; yet, Lord! let those of my Spirit be always open to thy Voice. Give me an bearing Heart, * 1 Kings that is never Deaf to thy Call; and if 3.9. thy Spirit do but whisper to me, let mine instantly perceive and embrace the fame, and carefully and obediently attend to thy Suggestion. And deliver me from thaving any Portion among them, who have loft their Hearing towards thee, though they still keep it to the World, and who + baving Ear's + Mat. 13. hear not with them to ying live 19va 15.

And under my Bodily Deafness, O gracious God! preserve me from being jealous and mistrustful of those who are discoursing in my Company, of dol + as if they were discourling against me, or made themselves Sport with mine Infirmity. And whilft their Discourses sent

can

t

can do me no good, let not my own evil Surmifes and Sufficions, do either my felf or them any Hurt. But keep me always eafy towards them, and truly penitent and thankful towards thee, through Jesus Christ my blessed Lord and Saviour, America stora stora

in calling thy Laws, and mius own Our Father, &camdonanien on syeW shad although the Fars of my Body

A Thanksgiving on Recovery from Blindness, or from Deafnessiol that is mever Deaf to thy Call; and iff 9.9.

D Leffed be thy Mercy, O gracious Lord I for Reftoring to me the ufe * Or Ears. of my * Eyes. In Thou haft given me theth lanew, for the Comfort and Convenience of my Life, and for the carrying on of thy Service and offw amen't

And O! that they may never more si . ism + be dufed , for Vice , or Vanity ; nor ever willingly open to let in Ill, much less stay upon it, and delight in it. But keep me always mindful, that to mifsife them is the way to love them again. That + being made whale once, it nearly concerns me to fin no more; left I fall under formething wer fest mand that as I have now received whem again from DET thee,

+ Joh. 5. 14.

wn

her

ep

nd ds

ed

97

11

N

35

773

e

thee, I ought above all things to devote them to thee; and that whilst they are in the way of pleasing thee, they are furely in the best way of Benefiting and Comforting me.

And, Lord! have Pity upon others, who are uncomfortably * [Blind] as I was. Hear their Cries, and + Highten tor open their Darkness as thou hast done mine. O! that feeing what thou haft now done for me, they may hold fast their Hope and Trust in thee. And that all thy Servants may praise and magnify thy Goodness, which gives Sight + Or Hearto the Blind and raiseth the Poor ing to the out of Misery, to be a Living Monu- Deaf. ment of thy Mercy, and to give Thanks and Praise to thee, through our Blesfed Lord and Saviour Jefus Christ, Amen in former three fire goods

that there in such ord Talue, in a perpetacl kelt and reactly, (Yen this

Holy Ghoff, ever one God, World with

* Or Deaf. their Ears

and doing Gold in his Generaliens Or Our Father, &c. mil sures all's Habitettons, where the South of their

2. 2.30-

O Lord! for thy Merines felte, in the one with recent brown view NV. Prayers. liver and regreet with thee and the

out ond, stanca.

hee, I coght abbyesh shingsto devote

31:47:10 Or-open

orer Ears

IV. Prayers for a Sick Child.

1. Out of the Office of Visitation of the Sick.

Almighty God, and most merciful Father! to whom alone belong the Isues of Life and Death; look down from Heaven, we humbly befeech thee, with the Eyes of Mercy, upon this Child now lying upon the Bed of Sickness. Visit him, 0 Lord! with the Salvation: Deliver him in thy good appointed time from his Bodily Pain, and Jave bis Soul for thy Mercies Sake. That if it shall be thy good Plea-Jure to prolong his days here on Earth, he may live to thee, aed be an Infrument of thy Glory, by serving thee faithfully, and doing Good in his Generation; Or else receive him into those Henvenly Habitations, where the Souls of them that sleep in the Lord Jesus, enjoy perpetual Rest and Felicity. Grant this, O Lord! for thy Mercies sake, in the Same thy Son our Lord Fesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, World without end, Amen.

2. Ano-

H

a

t

2

f

f

2. Another Prayer for the Same.

Weakness of this poor Child, and pity our Sorrows who are afflicted with it and for it. Ease it of its Pains, and strengthen it when it lies struggling for Life; and raise it up again if it may please thee, to grow in Years and Stature, and in Wisdom and thy Fear, and thereby to consfort us, and glorify thee.

We believe, O Almighty Father! that thou knowest best what is fit both for it and us, and wilt do what is best for both. And therefore we leave it to thee, to dispose of as thou pleasest. But whether it be to Life or Death, let it be thine in both, and either preserve it to be thy true and saithful Servant here on Earth, or take it to the Blessedness of thy Children in the Kingdom of Heaven, through our Lord and Saviour Jesus Christ, Amen.

Our Father which art, &c.

A Thankf-

A Thanksgiving for its Recovery.

B Leffed be thy Name, O Father of Mercies! for that thou half heard us concerning this Child, and raifed him up for thy Service and our Comfort.

+ Or her.

And Lord | fill this Heart with Grace, as thou haft done ours with Joy. Let Wisdom and Goodness still grow up with him, and as fast as he grows capable thereof, make him willing and careful to honour and obey thee, Let not Company corrupt him, nor youthful Lusts as they come on prevail against his Soul. But as now thou art the Preserver of his Life, be ever henceforward the Keeper of his Innocence; that whenfoever thou thalt call him again in thy due time to meet Death, he may have Comfort in the Remembrance of a Godly and well spent Life, and fweetly fall afleep in thy Peace, through the Merits of Jesus Christ our Lord, Amen. Our Tarber which ar

Our Father which art, &c.

a thank

V. Pray-

b

b

B

th

th

Nor for the Positience that walketh

V. Prayers in Times of common' Infection.

ten thou fund at thy Right-hand; but it shall not caesawigino co.

There shall no Evil beful thee, not

And is there any h Evil in the City, + Lam. 3.

and the Lord bank now done it Amos 38.

But in his Wrath, be remembret & Mer-

cy, Hab. 3. 2.

d

A

ñ.

À

h

n

è

y

1

n

N

ė

is

lt

et

e

ıt

e,

11

y-

O then I let us come, and return unto the Lord; for he hath torn, and he will beal us; he hath smitten, and he will bind us up, Hos. 5.1. A A A

And make thy Dwelling in the secret Place of the most High, and thou shalt abide under the Shadow of the Almighty.

He shall cover thee with his Feathers, and his Truth shall be thy Shield and Buckler.

And then, thou shalt not be afraid for the Terron by night, non for the Arrow that flyeth by day, and to sail an initial will be will be the sail of t

Nor

Nor for the Pestilence that walketh in Darkness; nor for the Destruction that wasteth at Noon-day.

A thousand shall fall at thy side, and ten thousand at thy Right-hand; but

it Shall not come nigh thee.

There shall no Evil befal thee, nor shall any Rlugue come nigh thy Divelling. For he shall give his Angels charge over thee, to keep thee in all thy ways.

Lord, which is my Kefuge, even the most High, thy Habitation, Psal. 91. 1, 4, 5, 6, 7, 9, 10, 14.

Glory he to the Father, &c.

in Forder for he harb torn, and he will

16

b

fo

C

T

20

WA

be

Almighty God! just art thou in visiting us of this Place with this infectious Disease, which takes away not only the Enjoyments of Health, but also the sweetest Earthly Comforts and Supports of Sickness, and deprives us whilst we live of the Help and Company of our Friends. We justify thee, and

and thy Judgments; and confess that our Miseries are still far less than our Sins.

72

d

t

e

e

()

1

n

S

y

10

d

15

] • •

e,

But whilst it comes to chaftise our Wickedness, let it cure it too. O Lord! Take from us the Plague of an hard Heart, and make us tremble at thy Word. And purge away all our Sins, 119274 for I fear them more, and am more defirous of their Cure, than of the Cure of any Bodily Maladies. And they are truly our Plague, which has infected. our whole Nature, and wherewith we daily infect one another. And when they have show'd us our Wickedness, ler thy Judgments cease from us, and be intreated for this milerable † Land, † of for thy dear Son our Saviour Jesus Place. Christ's fake, Amen.

Righteous Lord! thou hast showed thy People terrible Things, and *given them a Drink of deadly Wine. * Ps. 60.3. Thou terrifiest us with || thine Arrows, || Ps. 91. which wound secretly and walk in Dark-5, 6. nefs: And with a Destruction, which wasts at Noon-day.

But this deadly Infection, though it be very spreading, can invade none; L O God!

O God! without thy Commission. Nor kill those whom it doth invade, till thou biddeft it. So that our Life and Health is not left at the Mercy of raging Infection, but is still bound up in thy Hand. And they who have thee for their Sanctuary in the most Contaglous Time, may dwell in Safety. For thougine fliby Angels charge over iben, that no Infection can touch or destroy of cay Rodlie Madis Ato them.

T

b

n

n

16

21 t

fi

fi

f

4Pf. 91. 41.

> And under thy Wings, O Lord ! do I feek for shelter, for my self, [and for my Family.] We have no Preservation against these Dangers, but the good Providence. And the chief Antidotes whereon we rely, are our Prayers to thee, and our Faith in thy

Holy Father, I feek to thee, let thy * Pf. 91.9. Care furround me. I * make thee my Habitation, let me find it a fafe one I trust thee with my felf, and with my Friends, to order what is most defireable for us, and best agrees with the wife Ends of thy good Providence And though I do not absolutely promile my felf to be exempt from a common, Calamity; yet, Lord I being in thy Hands where I define to be, I know that

·是下心的数

time?

this Claufe is cute of lead-more

valt side

ate carrie

estence co che este

Region.

that I shall be exempt, if 'tis sit I should be so; and if not, that thou wilt turn even my falling sick of it to my good. So that under thy Wings, O my God! my Hope is always to have a kind, and most thank-worthy Ordering; and to receive from thee, either a Continuance of Health, or a beneficial and thank-worthy Sickness; either the Bleffing of a long Life, or the greater Bleffing of an happy Death, through Jesus Christ my Lord, Amen.

Our Father, Semilian and zan bas

VI. A Prayer to be Said by Friends, for Natural Fools or Madmen.

S Hall not I spare them, who cannot discern between their Right Hand and their Left? Jonah 4. 11.

I was found of them that fought me

not, Ifa. 65. 1.

(0)

E

I was Eyes to the blind, and Feet to the lame, Job 29. 15.

Bear ye one anothers Burthens, and forfulfilithe Law of Christs, Gal. 6. 2.

that that be exempt if its at thould

who have

came to

Reafon.

the use of

Almighty and most merciful Father! Pity this thy poor Creature. for her. who knows not this own Wants, nor how to ask for thy Mercies. But as he is not capable of doing things to pleafe thee, so let nothing which he doth, of fond thee He is fall an Infant, o God! not arrived to the use of Read fon; O! Deal with him, as thou doest with them, and as * fuch admit him *Marketo. into the Kingdom of Heaven. [He has 14, 15. Mat. 19. been received for thy Child in Baptism, M4. and has done nothing fince to forfeit Omit this Clause the Claims of Mercy and Bliss made in case of over to him therein, and belonging to Mad-men, that Relation; O let them be fulfill'd

been mad and made good to him in their time. And as his want of Understanding fince they unfits him to do any thing for thee, fo doth it likewife to do any thing for himfelf. And therefore he needs to have the more done for him by thee; and by the good Instruments of thy Providence. And let thy Care. O Isord, fupply the want of his. Give thy Holy Angels charge to look to him, as they do to helples Children. Give thy Saints, and those who are any ways concerned with him, the Heart,

to

1

1

t

1

(

£

n

h

di

to be Understanding, and † Eyes, and † Job 29. Feet, and Hands to him, as to one who 150 is as if he had nothing of these of his own, but wants to have them all supplied out of thy Provision. And do thou in thy Wisdom prevent those Evils which he cannot foresee: and put those by, which he wants Understand ing to remove. Especially, O Lord! keep him from doing any thing that is mischievous, either to others, or to dimfelfing and or refligion or momits

O thou! * who art found of them who * 16.61. r. feek thee not, shew mercy to this thy Servant, who extremely needs thee, tho' he cannot feek to thee. Thou knoweft his Wants, O Lord! though he is insensible and ignorant of them. And though he cannot speak for himself, yet his Wants speak and cry aloud for him. O hear their Cry, which call to thee for Pity. And hear us for him, who is not able to ask for himself. And grant him thy special Care at present, and thy Peace at the last, through the Merits and Mediation of thy dear Son. our only Saviour, Jefus Christ, Amen.

Or some illess reported to Our Father, &c.

diffe

. .

VII. A Prayer for those who attend about the Sick.

Bleffed Lord! who calleft us to minister and attend about this thy pained and afflicted Servant, make us truly compaffionate and tenderly + Or her. fenfible of + his Sorrows, and Rudious how to ease them. Keep us gentle and officious towards him, and willing and diligent to minister to him, and above all things to make and continue thee his Friend.

> O! that it may be our Care, friendly, to admonish him of his Duty, and to call upon him to look up unto thee. To strengthen his Sout, and affwage his Sorrows, by comfortable Words; to read to him, and pray for him, and fludy in all things to make his Sick-bed as profitable to his Precious Soul, and as easy and tolerable to his pained and wearied Body, as we can.

> - And let us not shew Unwillingness, O God! in any Services, nor be prowoked by his impatience, or ill reception of our well-meant Offices. let us pity the Diforders of his Spirit, under his Anguish; and bear the same, with

d

is

e

y.

IS

d

d

e

S

0

is

o d d

ıt

t,

e,

h

with that Gentleness, and continued. Care to minister Comfort or Relief, which his Sorrows call for, and which we all defire may be show'd towards us, when we come, as we must expect to come, to be tried with the like: Weaknesses and Troubles our selves.

And grant, O Father! that the Sight of his Sickness, may be a warning to us to prepare for our own. Make our Hearts t wifer and better, by convert Ecclesting in the House of Mourning; and let it 7.2 teach us the ends of all Men, and the vanity of all earthly Things, and put us upon Zeal and Diligence in all the ways of qualifying and dressing our Souls for a more blessed and everlassing Life, thro' Jesus Christ our Lord, Amen.

Our Father, &c.

VIII. A Thanksgiving for Recoveryfrom Sickness.

D Lessed be thy Name, O God of all
Power and Mercy, for that * thou * Ps. 32070hast consider'd my Trouble, and known my
Soul in my Adversity. Thou didst send
me all those Helps whereby I was supported,

ported, and all the Intervals of Ease wherewith I was relieved under my Sickness. And now then hast brought me up again from the Grave, and deliver'd me from my Pains and Weakness, and art become my Health and my Salvation.

Yea, thy Mercy, O bleffed Lord! has rectified my Spirit, and done it good by my Sorrows, which is more to be valued than easing my Body of

wrong, but thy Corrections have taught me to fee my Folly, and this World's Vanity. And my Pains which have been

†Pf. 51. 6. my Monitors Day and Night, † have caused me to understand wisdom secretly.

And for these, and all other thy

|| Pf.30.12. most endearing Mercies, || I will sing Praise to thee, O Lord my God, and

*Pf.40,10. give thee Thanks for ever. * I will not conceal thy Faithfulness and thy Salva-

tion, but declare and speak of them, that othersalso may praise thy Name; [yea,

† Pf. 116. † in the Presence of all thy People, that they may give thee Thanks in the great

when Congregation And O. that I may shey had never forget thy Mercies, nor my own

the Prayers of the Congregation in their Sickness, they must not forget to desire them also to return Thanks for them on their Recovery

ported.

Promises

1

1

P

æ

y

e

1

d

Promises of Amendment and holy Obedience: but chearfully and faithfully

* pay thee my vows, and perform all the * Ps. 66...

Promises and good Purposes, which I 13, 14...

made whilst I was in Trouble.

And pity the Pains, good Lord I and hear the Cries of those, who are feeble and fore smitten, as I was Help them to Patience, Comfort, and sure Trust in thee. Be thou their Physician, both of Soul and Body; and in thy due time, ease them of their Pains, and restore them to Health and Strength, as in thine abundant Mercy thou hast restored me; and give us all Hearts therewith thankfully to adore, and saithfully to serve thee, through Jesus Christ our Lord, Amen.

B U T although by thy Grace, I am now recover'd, O Almighty Lord, from this Sickness; yet I know that at thy time, I must expect to be sick again, and shall furely dye, and I know not how soon that time may come. And I have found how much need there is under the Terrors of Death, to be conscious to our selves of having led a truly Religious and upright Life, and how unsit:

00.343

unfit we are to begin it under the Weaknesses of that State. O! then that my chief Care may always be to live with fuch a good. Confidence, as I should be willing to dye with; and to do all those things in the time of my Health and Strength, which I shall surely wish I had done when my last Weak.

ness and Sickness comes.

Mille

And therefore, O my dear God! I humbly and earneftly pray thee, that I may never fall to admire, or grown fond of any of the things of this World, by coming again to relish and enjoy them. Let me never envy the Wealth of the Covetous, nor the Honours and high Places of the Ambitious, nor the Senfual Pleasures of Licentious Men. For these things, O Lord! cannot profit me in the Days of Evil. They are vain Things, that pass off in the using and leave nothing but Remorfe and Guilt behind them. And the Remembrance of them at the Approach of Death, instead of affording Ease and Comfort, will be the greatest wound and weakning to my. Spirit, and increate my Pains and Terrors, inflead of any ways allwaging them.

Nor fuffer me, O God! to trifle away this time of Respite in things of no Benefit, which do thee no Honour, and my poor Soul no Good. For either to hide my Talents, or to misemploy them, will inslame the reckoning of my Sins: And that will turn this great Blessing of lengthning out my Days into a Curse; and make my latter End worse than my Beginning was

But give me Grace, O Father! to redeem these Precious Hours, which I have formerly thrown away on Vice or Vanities, by employing all this small Remainder of my Time, in seeking thy Glory, and in carefully preparing for my Change, and religiously and reverently waiting for it, hoping thereby to have entrance for ever into *thy Pre- * Pl. 165
sence where is fulness of joy, through the 11.

Merits and Mediation of my bleffed.

Lord and Saviour Jefus Christ, Amen.

in Me dry Serangers here; and air Digs on the Lerch are as a flech as realisters

1

1

terining Generaling, beneraling

come in Periodici, iles, in the

is not wide to a Chicago 20, 1900 for a second color of the color of t

Nor fuller me. O Goil! to trifle

Prayers and Devotions, on the Apprehension or Approach of Death.

trong side may then will can this great continued to smile and conti

Pf. 49. and Pf. 90. | I. Cor. 15... 10. v. 13. | Pf. 88. | Joh. 5. v. 21. to v. 13.to c. 5. v. 7. | Rev. 214

on the Prospect of our own.

The Prospect of our own.

The Death drawing near.

The Death drawing near.

Tis appointed unto men once to dye, and after this the judgment. Heb. 9.27. Fon our of the ground wast thou taken, Dust about art, and unto Dust shalt thou neturn, Gen. 3.19.

We are Strangers here, and our Days on the Earth are as a shadow, and there is no abiding, I Chron. 29. 15.

12 Ac Pilgrims, we sojourn: and have here no continuing City, but seek one to come, I Pet. 2. 11. Heb. 13. 14.

Yea,

Yea, the Days of Man upon Earth, are like the Days of an hireling, to ferve his

app nied time.

And when his Time is up, a Servant earnestly desires to the Resieshment of Shade, and the Hireling looketh for the Reward of his Work, Job 7, 1, 2.

And as for me. I know that thou wilt bring me to Death, and to the House appointed for all Living, Job 30. 23.

For few and Evil bave my Days been. And now behold, I feem as one who am going the way of all the Earth, Gen, 47. 9. & John 23.14. Mallarit and 1500

And as I came forth of my Mother's Womb, fo naked Shall I neturn to go as I came, and shall take nothing of my Lag bour away in my Hand with me, Eccles. Si Isir his mon asker i mil school floor

I shall rest from my Labours, and no. thing but my works follow me, Rev.

14. 13.5 of alsomerine Wild

And I must work the Works of God, while it is Day; the Night cometh whon no man can work, Joh. 9. 4.

Bleffed are those Servants, whom the Lord when he cometh shall find watching,

Luke 12. 37.

Behold! I come as a Thief. Bleffed is be that watcheth and keepeth his gara ments, Rev. 16. 15. Watch. Scriptures on the Approach of Death.

Watch therefore, for ye know neither the Day nor the Hour, when the Son of Man cometh.

For at midnight there shall be a Cry made, Bebold the Bridegroom cometh,

go ye out to meet bim:

And they who are ready with their Lamps trimm'd, and Oyl in them, go in with him; but after that the Door is fout, and to those that knock, he will fay, 1: know you not, Mat. 25. 6,7,10,12,13.

And who is that faithful and wife Steward, whom his Lord shall make Ruler. over his Houshold, to give them there

Portion of meat in due Season?

Bleffed is that Servent, whom his Lord

when he cometh shall find so doing.

Of a truth I fay unto you, that be will make him Ruler over all that be bath, Luke 12.42, 43, 44. things one who may a factors need

2. On Willingness to die. and I must work the Works of Gal.

Death I how bitter is the Remem brance of thee to a Man, that liweth at Rest in his Possessions, and that bath nothing to vez him, and that bath Prosperity in all things.

And how acceptable is it unto the needy, and so bin whose frength faileth, that is

now in the last Age, and is vexed with all things, and to him that despaireth and bath lost Patience, Eccles, 41. 1, 2.

And wherefore is Light given to him that is in mifery, and Life unto the bit-

ter in Soul?

Which long for Death, but it comes not, and dig for it more than for hid. Treasures?

Which rejoyce exceedingly, and are glad when they can find the Grave? Job

3. 20, 21, 22.

Besides, whilst we are at home in the Body, we are absent from the Lord.

And we are confident, and witting rather to be absent from the Body, and pre-

fent with the Lord.

For if our earthly house of this tabernacle be dissolved, we know that we have a Building of God, an House not made with bands, eternal in the Heavens.

And in this being burthned, we groan earnessly, descring to be cleated upon with our House which is from Heaven,

2 Cor. 5. 1, 2, 4, 6, 8.

fore I have a desire to depart, and to be with Christ, which is far better, Phil. 2. 21, 23.

The day of Death, is really better than. the day of ones Birth, Eccles. 7. 1.

For the Spirit Shall return to God

robo gave at the I are a rob room had

The Duft, indeed, shall return to the

Earth, as it was, Eccles. 12. 7.

But there the wicked cease from troubling, and there the weary be at rest, and they hear not the voice of the Oppressor,

Job 3-17, 18. Yea, I will ransom them from the Power of the Grave, faith the Lord, I will redeem them from Death : O. Death! I will be thy Plague, O Grave! I will be thy Destruction, Hos. 13, 14, For he shall change this wife Body, and

fashion it like unto his own glorious Body,

Phil. 2. 21.

600

S. Trans

And this corruptible shall put on incorruption; and this mortal shall put on

immortality, 1 Cor. 15, 35-

And the Lord God will wipe away tears from off all faces, and there shall be no more Sorrow, nor Crying, ner Pain, but Death Shall be Swallowed up in Victory, IC25, 8. Rev. 21. 4. 1 Cor. 15. 54. time I know a define to depart, and so be

Briegh . E. which is for hence, Phil.

I

3. Against Fear of Death.

F Ear not the sentence of Death, remember them that have been before thee, and that come after, for this is the Sentence of the Lord over all Flesh, Eccles. 41. 3.

It is but a † going to Rest. Our † 2 Sim Friend Lazarus sleepeth, Joh. 11. 11. 7.12.

And though therein I leave dear Friends, yet I go to my Fathers, Gen. 15.15.

And am gather'd to my People, Gen.

49. 33.

North.

And the Righteous bath Hope in his

Death, Prov. 14. 32.

For God bath begotten us again to a lively Hope through the Refusedion of Jesus Christ from the Dead, 1 Pet. 1.3.

And by his Death, he hath destroyed him who had the Power of Death; and deliver'd them, who all their Life-time were in Bondage to the sear of Death, Heb. 2. 14. 15.

So that now, whether we live on die,

we are the Lord's, Rom. 14.8.

For he died for us, that whether we wake or sleep, we should live together with him, 1 Thes. 5. 10.

The

Scriptures on the Approach of Death,

The Sting of Death is Sin, 1 Con

15. 56.

But he is exalted to be a Prince and a Saviour, to give Repentance and Forgiveness of Sins, Acts 5. 31.

And we have fuch an High Priest, as will have Compassion on our Infirmities.

He can mercifully consider and be touch'd with them in us, having in all points, Sin only excepted, been tempted like as one are himself, Heb. 4. 15. & C. 2. 17, 18.

And therefore Thanks be to God, who give the us the Victory of Death, through our Lord Fefus Christ, 1 Cor. 15. 57.

And bleffed are the Dead from benceforth, which die in the Lord: Tea faith the Spirit, for they rest from their Labourt, and their Works follow them, Rev. 14. 13.

4. Against Presumption?

ET bim that thinkerb be flandeth, take heed lest be fall, 1 Cor. 10. 12. Thou, standest by Faith: be not high-minded, but fear, Rom. 11. 29.

Happy is the Man that feareth always; hut be that hardnesh his Heart against Eear, shall fall into mischief, Prov. 28.14. Work Scriptures on the Approach of Death.

Work out therefore your own Salva-

For it is God that worketh in you of

his good Pleasure, Phil. 2. 12, 13.

Likewise, since you must stand before him, who without Respect of Persons judgeth according to every Man's work, pass the time of your Sojourning here in Fear, 1 Pet. 1. 17

Tho' I know nothing by my felf, yet am I not hereby justified, 1 Cor. 4. 4.

The Heavens are not clean in his fight,

Joh 15. 15.

d

r-

IS.

se.

11

1

X

50

b

e-

a-

N,

å

4.

rk

He put no trust in his Servants; and his Angels he charged with folly, Job 4. 18. When I consider, I am asraid of him;

Job 23. 15.

I srust in the mercy of God for ever

and even, Pfal. 52. 8.

But will keep withal an humble Spinit, that trembleth at his word, II. 66.2.

And serve him with Reverence and Godly Fear, Heb. 12. 28.

5. In the last Agonies.

I Ord, now let thy Servant depart in Peace, Luke 2. 29.

Say unto my Soul, I am thy Salvation, Pfal. 35. 3.

This.

This Day Shalt thou be with me in Paradise, Luke 23. 43.

-1

14

33

B

ani

W

C

m

an

T

fe

fe

W

Se

di

iñ

Jè

m

C

m m

Lord Fesu receive my Spirit, Acts 7.59. Into thine Hand I commit it, for thou bast redeemed me, O Lord God of Truth! Pfal.31. 5. All Sandillo de hades

Be with me, and Conduct me thre' the Valley of the Shadow of Death, Pfal.

23. 4.

Send thy holy Angels to carry me into Abraham's Bosom, Luke 16. 22.

And into the inheritance of the Saints

in light, Col. 1.12.

I have fought a good Fight, I have finished my Course, I have kept the Faith.

Henceforth ibere is laid up for me a Crown of Righteousness, which the Lord the Righteous Judge Shall give me at that Day, 2 Tim. 4. 7. 8.

For if we believe that Je fus died, and rose again, even so them also which steep in Jesus, will God bring with him,

1 Theif. 4. 1492 51 dell we had And I know whom I have believed, and I am perfooded that be is able to keep that which I have committed to him, against that Day, I Tim. 1. 12.

Luke 2. 29.

mointail gal and I true PRAYERS.

prinol PRAYERS, on the popular

Prayers on the Prospect of one's own Death drawing near.

And Ot that I may obveys oftend Rant, O Lord! that I may end T my Life in thy Fear and Favour; and that I may receive my Death, which now threatens me, not as my Curle, but as my Deliverance. Let me find it a Rest from my Labours, and an Entrance upon a Life without Trouble and without Sin. And bleffed be thy Mercy, which though it has feen fit and needful to discipline me with Sorrows, yet has not made my Sorrows endless, but all to be laid down with this mortal Life; and even in my Death has given me hopes of Joys without end in a better Life, thro' my dearest Lord and Saviour Jesus Christ, Amen, total 2001 Buth vistalling Budy and to be of like Mind and Dif-

O Bleffed Lord I now I am hafting on to the End of my Life, remember not against me the great and manifold Errors thereof; but let them all

Prayers on the Approach of Death.

all be wholly done away, by thy Mercies, and my bleffed Saviour's Merits, and my own true Repentance. Let me come to my Change without Guilt, and foresee its near Approach without

Fear or Impatience.

And O! that I may always stand ready to give a good Account of my Life unto thee. And that I may fight out the good Fight of Faith with Con-Stancy and Perseverance, and finish my Course with Joy, and never sleep in Sin, nor lie down in Mifery and Sorraw.

And fince my Soul is now fummon'd to meet the Bridegroom, dress it, O Lord! in a Wedding Garmant, fit to appear in his Train. Give me + Oil in my Lamp, and Grace to trim, and light it, and keep it always, burning, fending up a pure and holy Flame, that when the Door opens I may be ready to enter in with him. And enable it to ftrip it self of all fleshly Affections before it leaves my Body; and to be of like Mind and Difposition with the holy Angels and beatified Spirits; before it goes to keep them Company to bull on no

And, Q my God! let me never forget that this is like to be the last Trial, lin

which

ti

t

Ta

L

for

or

call

wh

mai

whi

fenf

thof

rend

Mat. 25. 4, 7, 10.

which thou will afford me, of tenouncing my own Will, and refigning my felf up to thine; and of shewing forth Devotion of Spirit, and all holy Obedience and Patience, and Faith, and humble Confidence in thee. And therefore make me watch for all Opportunities of exercifing the fame, and do them diligently, as my last Labours for Immortality, and for securing thy even-lasting Mercy; through Jesus Christ my Lord, Amen.

2. Prayers for Willingnofs to die.

1

100

3

6

7

E

P

1

han

Most gracious and merciful Father!

give me Grace to be always fit
for thy Mercy, that I may not be flow
or unwilling to come to thee, now thou
callest for me.

which are * the Sting of Death, that I * 1 Corimay look on it as an harmless Thing 15. 55, which cannot hurt me. And make me sensible, how I am thereby eased of all those Weaknesses and Sorrows, which render my Life a Burthen to me.

Help

Help me to confider it, O Lord as what comes to give me Reft from all my Labours. And to take up therewith, as with a Shelter against all Injuries and ill Usage. To look upon it as a Cure of all my Bodily Pains, and Sicknesses; and as a Remedy of all my Sins and Temptations, Sorrows and Missortunes. For after once I shall have got to thee, O blessed Father! I shall be out of their Reach, and never come under their Power any more.

I know, O gracious God! that Heaven is my Country, and that I have still more Cause to rejoyce, and less to repine, the nearer I am drawing home. That this Death is but the beginning of a better Life, and a most desirable Exchange of Travel and Misery, for Rest and Joy, and of a few Days, for Eternity. And let me not be assaid of that, O my God! which is to set me safe in thy Kingdom, and to bring me to enjoy thee in everlasting Bliss and Glory, through Jesus Christ my blessed Saviour and Redeemer, Amen.

a to be the H

2. Lord

c le

m

w

ma ne

go

for cor all they who make in their Care at all

ORD! now thy Mellengers are come to summon me, make me reckon that thy time is best for my Departure, and let me not seek about for Excuses and Pretences, of staying longer here. Since this Summons is of thy sending, let me not receive it with Reluctancy. Since thou sendest it for my Good, let me not be afraid of it as if it would do me hurt. Since thou callest me thereby to come to thee, let me not come unwillingly, or seem forced away.

Let not my Heart, O God! be tied fast to any earthly Things, and then it will be easy to me to be taken from them. Raise it above this World, and make it sit and free to trust thee for the next: And then! O Jesu! come when thou pleasest, and I shall receive

thy Call with Joy.

1

bo

f

e !w

見替

S

1191

d

And Grant, O Lord! that I may make no Pretence for my Unwillingness, because I shall thereby leave some good Things unfinish'd, which I have in hand for my Brethren's Needs, or for thy Service. But remember and consider with my self, that so must all

all they who make it their Care at all times to be defigning and doing Good, And that dis firtel for thee to determine wherein, or how long thou wilt he ferved by me, in any things which my moor Soul is any ways capable through thy Grace to defign or do for thee. That id it feem good in thy Eyes, the Brovidence will raise up In Aruments, and Tupply what I am de figning by other, and it may be far better Ways. And that I have no reafon to be flow, but much, infinitely much to be halfy in coming to thee, if from t bearing the beat of the day, and a Task of Cabour and Toil in thy Service, thou shalt be graciously pleafed to call me to everlasting Rest and Toy in thy Presence through Jesus Christ my Lord, Amen, and

i

ń

tl

tl

V

m

of

be

fh

ta

all

it

pa

it

an

112.

* 2 Cor.5.

23.

when appear pleasall sand I think action ORD! in this State Tam fore burthened, and groan earnefly; + desiring rather if thow pleasest to de-+ thil. I. part, and be with Christ, which is far hetter for me.

But let me not be weary of my Work and Station, O my God! be fire thy time, nor hafty in Defires of

of Death, whilst thou sees fit to try me in the Labours and Patience of Life. Keep me contented to bear my Sor rows whilst thou pleasest, and to leave it to thee to order when its fittest for me to lay them down, and to exchange them for Ease and Pleasures in thy Heavenly Kingdom, where * Death at *1 Cor. last shall be swallowed up in Vistory, and 15.54 this Morral shall put on Immortality, through the Merits of thy Son our Saviour Jesus Christ, Amen.

III. Prayers against Fear of Death.

Leanse me, O gracious God! from Guilt and Sin, which are the Sting of Death, and then let nothing else make me afraid of it.

S

e

41

*

y e-

es

of

Let me not dread the stroke thereof, as a Thing that is hard for me to
bear. But consider, that it is an Hardship common to me, with every mortal Nature. That if it is hard, it cures
all other Sores and Hardships, and is
it self soon over. And that hard and
painful as it is, the weakest have born
it, and can pass through it. Yea,
and that very frequently the Pains of
M 2
Sick-

Sickness are much worse than the Pains of Death, and ordinarily endure more Sorrow before they come to die, than they feel or show at last in Death it self: Nay, that as they fall asleep insensibly, so they often seem to die so too.

And whatever Pains it would otherwise make to me, O Lord! it will be made easy by a clear Conscience, and a comfortable Hope of thy Mercy. And let it arm my Spirit against Fear, to think that I am coming thereby to a good Master, whom as I have ever found most gracious and merciful all my Life, I shall now much more find so at my Death, through the Merits and Mediation of Jesus Christ my Lord, Amen.

of thy heavy Displeasure. For thou takest Delight in pardoning those, whose sincere Desire and Care has been to please thee; and in making all fair Abatements, and reasonable Allowances, to their Forgetfulness and Infirmities.

I am

(1

I am very fensible, alas! that I am too defective in my Duty and Service. But make me remember, O blessed Lord! that thou canst and dost bear with some Defects. For the best are not free from Faults and Defects enough to humble them; and yet they are surely within the Terms of thy Pardon.

Yea, thou wilt bear with many Defects, in truly loving and dutiful Minds, and hast nor limited thy Forbearance to narrow and scanty Bounds. For among those whom thou savest, there are many and very distant Degrees of Virtue and Obedience, and the greater Measures thereof which are attained by some, are still wanting in others of them.

And these Desects of mine, O God! great and many as they are, are to be judged of by a merciful Saviour, who knows our natural Frailties and Instrmities, and is ready to allow all that Pity and Favour to them, which can be desired in Reason. For he doth not require such Exactness of us, as is a Task sit, not for Men, but for Angels. But takes up with such, as the natural and pitiable Weakness of our M 2 State.

1

r

a

Prayers on the Approach of Death.

State, and of a frail and forgetful Creature in the midst of a tempting World, can bear.

O then! that I may confider thy Mercy, to fortify my Mind against Rear. And fix my Soul upon the Tenderness and Clemency of may Judge and Saviour, which will embolden me to stand before him without Horror. And upon the Condescentions of the Gospel, and the needful Deductions and Forbearance which it promifes to our Weaknesses, that in this Hour of my Necessity I may be guarded against all the Suspicions of my own Melancholly, or Mistrusts of thy Mercy, and may be strengthened with a comfortable Hope in thee, through Jesus Christ my Lord, Amen.

B UT if after all, my Fears shall by times return upon me, and prove troublesome to me: Let it however comfort me, O Lond! to think that thou art wont to make better of humble Souls, than they are wont to make of themselves, and wilt judge me, not according to my Fears, but according to thy Mercies. A truly, con-

And shelp Delich of sheet but A

contrite Heart O God! is fafe in thine Eyes, even when it gives it felf up for loft in its own:

e

e

e

S

And as my Fears will be no Prejndice to my Safety, fo grant, good Lord! that they may be an Help to 810/11 my Duty, and may quicken and increase my Care and Endeavours to obey thee. Make them the Guards of my Innocence, and a conftant Spur to thy Service. And then, O holy Father! though they trouble and discomfit me at prefent, yet they will happily confute themselves, and recompence mein the End; and my fincere Obedience shall make fure thy gracious Acceprance, though I my felf dare not believe it, till I come to find and hear it from thee in the other World, through the Merits of my only Lord and Saviour Jefus Christ, Amend insambul wit cv. So nether carll we lined in obc-

IV. A Prayer against Presumptions through Hank. The the delte Of Soid

F ET not my Heart deceive me O bleffed Lord ! in judging of my felf; but keep me from Pride and vain Confidence, in fetting too little by thy Grace, and thinking too well of mine own-Ways as helmin ded ed ear trait -000

MA

Ol that I may never flatter my felf into an evil Security, and an Infenfibleness of the great Need I have of thy

* Ja. 4. 5. Mercy. For thou, O Lord! * resistesh the Proud, but giveth Grace unto the

Huke 18. Humble. Thou rejecteth † the proud 11. 14. Pharifee, who justifies himself, and sees not his own Nakedness and Poverty.

But the very best of us all do absolutely need Repentance, and have but too many Sins to humble us. We must throw our selves upon thy Mercy, and * cannot stand in thy Judgment, shouldest thou be rigorous in exasting what we have done amiss, nor t appear before thee when thou art angry. Thy Justice is terrible to the greatest Saints; yea, and before thee even the Angels themselves do cover their Faces.

e. 13. * Pf. 130. * Pf. 76.7. || Rom.11.

Weetiam

laudibili vita bomi-

num fi re-

mota mi, e-

1 icordia

discutias eam. Aug.

Conf. 1. 9.

And as we cannot come off clear in thy Judgment, but merely through Mercy: So neither can || we fland in obedience to qualify us for it, but only through Faith. 'Tis thy Help, O Lord! that must support and keep us in thy Ways. And if it were not for thy Grace, and our own Caution and holy Jealousy over our selves, we are as liable to fall as others. O! then that I may not be high minded, and place my

* Ibid.

Confidence in my felf; but learn to Fear, and (hew Care, and humble Dependance upon thee, and with godly Reverence look for thy Promifes of Grace and Mercy, thro' Jesus Christ my Lord and only Saviour, Amen.

V. Prayers in the last Agonies.

lake me nee. O. God! non-my

Ejaculations.

DUst thou art, and to Dust shalt thou return, Gen. 3. 19.

Lord Jesus! have Mercy upon me.

† O thou Lamb of God! that takest † Johns.

away the Sins of the World:

Be merciful to me a Sinner, Luke 18.

Though I often offend thee, yet, Lord! thou knowest I sincerely love thee, and hate my self for having displeased thee. And can any who sincerely love thee perish eternally?

Lord receive me, for I am haltning

apace to thee.

and

I stretch forth my hands unto thee, my Soul thirsteth after thee as a thirsty Land, Ps. 143. 6.

MS

+ Lond

4200

29.

+ Luke 23. If Lord! remember me when thou comest in thy Kingdom. Do with this frail and wearied Body, what thou pleasest. Only receive my Spirit to Corruptible to Incorruption after Death.

And for fake me not, O God! now my. Strength faileth me, Pfal. 71. 9.

Besides which, the dying Persons. may use the Scriptures collected for this Case, p. 61. tiff along artificial

em noque RAYERS

away rod Since have Wanted

ORD! wash my Soul in thy Blood, that it may be presented. without spot unto thee. And let me die in thy Favour, and reft in Peace, and rise again in Glory, Amen.

cerely love thee mentily elementy Strengthen me, O my God! in my Agonies. As my Strength fails, let my Pains wear off. But when my Strength fails, let not my Faith fail. Even in Death let me truff in thee. And

And the nearer I am drawing to thee, the more do thou manifelt thy Mercy unto me, through Jesus Christ my Lord, Amen.

Death, and from all violent Diforders of a troubled Fancy, or painful
Delufions of my Ghoftly Enemy. O!
let not him be able now to diffurb and
terrify me, or any way to prevail against me, but guard thou thy Servant
coming unto thee, Anten.

Have me in thy Custody, O holy
Father, for * nothing can take me * Joh. 10
out of thy hands. And give thy holy 29.
Angels charge to stand about me, to
guard and receive my poor Soul at
my Departure, and to conduct and
carry it to the blessed Receptacles of
Rest and Peace, Amen.

Come, † Lord Fefu! Come quickly, † Rev. 22.

le dissolved, and to be with thee. * Into Phil. 1:

aby hands I commend my Spirit, and lay * Ps. 31.5

down my wearied Flesh to rest in

Hope:

Hope of a bleffed Refurrection to eternal Peace and Joy at the last Day, Amen.

6.

Ord! if it be thy gracious Will, make my Pains thort, and my Death easy, at least not extremely tedious, or grievous to me. But if thou hast otherwise ordered, thy blessed Will be done. Only give me Patience to bear them, and Spiritual Comforts under them, and at thine own time make my Death my Passage to a blessed and eternal Life, through Jesus Christ my Lord, Amen.

Out of the Office for Burial.

A N D, O Lord most holy! O God most mighty! O boly and merciful Saviour! thou most worthy Judge eternal! suffer me not at my last hour, for any Pains of Death to fall from thee, Amen.

And these Prayers may be said for the dying Person as occasion requires, by his Friends who are about him, only altering the Persons, We for I, him for me, our for my, &c. as is requisite upon the change of Persons.

Like-

Likewise they may use for him the Recommendatory Prayer for one at the Point of Departure, in the Churches Office for Visitation of the Sick.

Almighty God! with whom do live the Spirits of just Men made perfest after they are delivered from their Earthly Prisons: We bumbly commend the Soul of this thy Servant, our dear Brother, into thy Hands, as into the Hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the Blood of that Immaculate Lamb that was shin to take away the Sins of the World; that what soever Defilements it may have contracted in the midst of this miserable and naughty World, through the Lufts of the Flesh, or the Wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily Spectacles of Mortality, to See how frail and uncertain our own Condition is. and so to number our days that we may Seriously apply our Hearts to that holy and beavenly Wisdom, whilst we live here, which may in the end bring us to life ever everlasting, through the Merits of fesus. Christ thine only Son our Lord, Amen.

6. A Prayer against Sudden Death.

Lives, are defirous of some time to prepare for their Death. But my Life has abounded in Sins and Frailties, which make me stand in much greater Need thereof. Snatch me not away therefore to give up my Accounts, by the Surprize of a sudden Death, but deliver me from an unprepared Heart,

and an unexpected End.

MANA

As I fin daily, O God! let me repent daily; and stand always upon my watch, that I may be ready for thee whensoever thou callest me: But give me time and leisure, if it may please thee, to put my Spirit in the best Order I can, for leaving this World, and appearing before thee, and taking my leave of all decently; that so with more Satisfaction to my Friends, and with more Settlement of Mind and Comfort to my self, I may yield it up into the Hands of thy Mercy, through Jesus Christ my only Lord and Saviour, Amen.

Prayers.

Prayers and Devotions upon the Death of Friends.

Scriptures. - and are but

T. When a Friend dies.

Tis better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men, and the living will lay it to his Heart.

Sorrow is better than Laughter, for by the Sadness of the Countenance the Heart is made better, Eccles, 7.2, 3.

But forrow not, Brethren, for them which are afleep, even as others which have no hope.

For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him, I Thest. 4. 13, 14. Precious in the sight of the Lord, is

the Death of his Saints, Pfal. 116. 12.

And bleffed are the Dead which die in the Lord, for they rest from their Labours, and their works follow them, Rev. 14. 13. 22, 22, 25, 05 88 101

ceal Wise

In the fight of the unwife they seemed to die, and their Departure is taken for misery.

But they are in Peace, and their Hope is full of immortality, Wild. 2. 3, 4.

And here the Righteous shall be had in everlasting Remembrance, and the memory of the just is Blessed, Psal. 112.6. and Prov. 10.7.

Besides, when the Righteous dies, it is often to take him from the evil to

come, Ifa. 57. 1.

And now he is dead, wherefore should I fast and weep? Can I bring him back again? I shall go to him, but he shall not return to me, 2 Sam. 12.23.

Forget it not, for there is no turning again: thou shalt not do him good, but

burt thy self.

And think thou hearest him say, Remember my judgment, or the sentence upon me, for thine also shall be so: Testerday for me, and to day for thee.

Therefore take no heaviness to heart, but drive it away, and remember the

last end.

And when the Dead is at rest, let his remembrance rest, and be comforted for him when his Spirit is departed from him, Eccles. 38. 20, 21, 22, 23.

2. When

2. When a Friend is taken away early.

Hough the Righteous be prevented with Death, yet shall be be inrest. He was taken away speedily, lest that wickedness should alter his understanding, or deceit beguile his Soul.

He pleased God, and was beloved of him; so that living among sinners he was

translated.

Yea, therefore the Lord hasted to take him away from the wicked.

Moreover, he being made perfect in a

Short time, fulfill'd a long time.

For honourable Age is not that which fandeth in length of time, nor that is measured by number of years.

But wisdom is the gray bair unto men, and, an unspotted life is old oge, Wisd.

4. 7, 8, 9, 10, 11, 13, 14.

And why art thou against the pleasure of the most High! there is no inquisition in the Grave, whether thou hast lived ten, or an hundred, or a thousand years, Eccles. 41. 4.

when

.30分泌

3. When one is Childlefs.

Trust not thou in the life of Children, neither respect their multitude: For one that is just is better than a thousand; and better it is to die without Children, than to have them that are ungodly, Eccles. 16.3.

Better is it to have no Children, and

to have Virtue.

For the memorial thereof is immortal, because it is known of God, and with men.

When it is present, mentake example at it; and when it is gone, they desire it: it weareth a Crown, and triumpheth for ever, having got the Victory, striving for undefiled Rewards, Wisd. 4. 1, 2.

PRAYERS.

L. Prayers when a Friend dies.

in the Corner whether their half Local

† Or Sufter. Almighty Lord! who halt [now] taken from us our dear [† Brother] here departed; at thy Word

we are sent into the Labour of Life, and at the same Word we return again into the Rest and Sleep of Death. And thy Counsels, O God! are Secret, and far above out of our Sight. But they are always just, and leave no Ground for our Complaints. Yea, they are always Wife and Good, and will appear to have been most honourable for thee, and most fit and proper for us in the End.

n

ge

1;

n, y,

d.

b

g

O then! that † I may humbly † Put We and dutifully reverence thy Orderings for I, and make such when I cannot comprehend them; and other bring my Will, into a quiet Submission changes of unto thine; and receive my Loss meekly Number, and without murmaning, because it is quisite, when se-

Teach me thereby, O Lord! to veral put thand in ame of thy Juffice, and to up this them a devout Sense of the Desert of Prayer together. Sin, whose Wages is Death, and a *Rom. 6. decent Sorrow for my own Loss. 23. But let my Sorrow be without fixing Faults on what thou hast ordered; and without resusing to be comforted as tothers who have no hope; or growing † Thess. 4. rebellious or unthankful unto thee, 13. and troublesome to those about me, because

中华社 解 for I, and

make fach

edulates of

. -37 51E /Ecuiffee.

when fe-

veral put

gerher.

+ Thom 4.

up dis

And Said

10110

because thou hast call'd my dear Friend away, and deprived me of his Company back to good that the dat our

Yea, Lord! instead hereof, keep me thankful unto thee, that I was allow'd to have and enjoy this Comfort, before I am call'd now to part with it. For I have great Cause to bless thee, that I enjoy'd him at all [especially so long as I did ;] and have no cause now to be angry, that I can enjoy him no longer. Nay, I should render my felf utterly unworthy of any Gift from thee, should I fall to claim thy free Favours as my due, because thou hast long continued them to me; and to think thou doest me wrong, if at any time thou holdest back thine own, and for wife and good Ends stoppeth some Scream of thy free -or 194119 Bounty towards me. Heavah a wel

And let this Uncertainty, O God! 8 - 8om. 6. of the dearest Worldly Comforts, teach me to fix my Heart on Joys, which will never fade for perish. To take more Comfort in thy felf, and to look for less in all Earthly Things. O! be thou my Defire, and my Heart's Delight; and let a good Conscience be my Treasure, and Integrity my

Toy

d

1-

p

who are to

minds slu

according

nio la es

e boston Lite and

Death

Was.

lov. And these will stick to me till Death, and follow me beyond it, and give me Rest in thy Presence and Pleasures for evermore, through my dearest Lord and Saviour Jesus Christ, Amen. Is the wine of affect with the

and od bluop 2. Jew and needs to: T E T not my Grief exceed. O Lord! or be obstinate against Thoughts or Words of Comfort, because I + can- + 2 Sam. not bring him * back again, and because 12.23. it cannot benefit him, but will much or it, when burtemenned live estable Panil's bas Child.

And make me confider, which an more las! I ought thoroughly to have confider'd fooner,] that although he was a very dear and great, yet he was only a mortal Comfort, whose Life would be fure to fail, though his Friendship should not. I know my Tenure was only to hold him as thy Gift, and to part, with him again at thy Pleafure. And that as we have the Comfort of enjoying dear Friends or Relations here, fo we must be content too to have the Trouble and Sorrow of parting with them.

And now . Lord! when thou haft taken him, I know that he is more thine than he is mine, and that thou haft

*The Expreffions of Hope, of the happy Estate of the deceas'd Perfon, in this and the *following Prayers, must be Discretion . of those who are to use them as their Friend's Life and Death was.

half the best Claimite him! And when thou tooked him from me, thou tookefte hims to thy delfri [And I troft thy taking him, is to his unspeakable Joy, though it be to my Sorrow; and that with thee he is now infinitely berter than he was, or could be here. Yea, that thou half taken him to that Place, whereby thy Mercy I also hope to come, and whither in my order thou wilt likewife take me in thy due time: So that thy Grace, O dear God! left to the and a little Patience, will bring us to-And make the confide, nisgaraltag

And Of that thou wouldest be pleased to put an End to all our Sins according and Sorrows, and to haften thy Kingdom, and to accomplish the number of thine Elect. And mercifully to grant that all we, and all others, who either have departed, or faall depart this Life in thy true Faith and Fear, may have our perfect Confummation and Blifs in thy Heavenly and Eternal Kingdom, through Jesus Christ our only Lord

and Saviour, Amen;

Red nod neiln! Ibidle, won San chan him, I having that he is more the state of the saint end the sa. Det

A Ministry of the St.

1

1

Let not Self-love then, O Lore hand

ET not my Grief for my deceased This Prays
Friend exceed, O most gracious er is to be
God! for I hope thou hast taken him
for his own Good! And that thou of a pious
hast comforted his Soul by his Ex-Friend.
change, and hast only smitten ours:

leaving us to mouth for our Sins, and for our Loss, whilst he by thy Mercy is hereby set out of the reach of Sin

and Mifery.

For as he is now removed. O Father! from all Worldly Satisfactions to is he also from all Worldly Temptations. And our Comfort is to hope that he is now at Rest from Labour. and has ceased from Sin and Shame. That he is now eafed of Pains, and is above Misfortunes, and has found a Cure for all his Sorrows, having Grief and Care for ever banish'd from his Heart, and * all Tears wiped away * Rev. 27. from bis Eyes. And that he is gone 4. from the Vale of Mifery, to the Regions of Toy, and from conversing with us, to live with thee and the bleffed Jefus, and to bea Companion of Saints and Angels.

Let

March 18 to

0.00

.barra

Let not Self-love then, O Lord! and the Sense of my own Loss, make me repine at that Change, which I take to be this Happiness. Let not that which I hope doth highly please him, displease me; nor let me resuse Comfort, because I trust he is taken for ever to be fill'd with it. His Death, I humbly hope, is the Joy of Saints and Angels, and the Envy and Grief of evil Spirits, who see him taken up to a State where they cannot tempt, and to an Happiness which is for ever denied to themselves. O! then that I may not join with his utter Enemies and mine, in their Envy, but with those blessed Spirits in their Charity, and instead of grieving immoderately, or being angry with thee, that I may heartily bless thy Name, for turning Death thus into a Bleffing, and as I trust for accomplishing his Hopes thereby, and making of him happy.

And let thy Providence, O Father! be a Store-house of Supplies, to make up to me, and to all his Friends and Dependants, all those Supports and Bleffings, which we receive from thee by his Means. Especially let his

Change,

f

m

Change, put us all upon preparing diligently and carefully for our own. Make it raise us up from the Death of Sin to a Life of Righteousness; and take us off from all undue desire and care of Earthly Things, to mind the one thing necessary, which is the great and most comfortable Business of Life, and which alone will stand us in stead, and make us happy after Death, through Jesus Christ our Lord, Amen.

4. A Prayer when any Person feed Impatience, and fix themselves in Grief, by surmising that God is angry at them when he takes away their Friends.

O a Pretence for my Impatience, that this Loss comes as thy Visitation for my Sins; or grieve obstinately, as fancying that thou takest away my Friend here departed, out of Anger and Displeasure against me.

For thou, O God! hast many other Ends to look at, besides what concerns me, in these matters. And these Providences

vidences touch our Friends themselves directly and principally, and reach us only by the by. And when in mere Love and Kindness unto them thou wouldst call them to thy self, that must unavoidably take them away from us. But if in this Change thou dolf shew

Displeasure against me for my Sins! Lord! teach me, that it is my Part humbly to submit my felf to thee, and not to be angry or imparient under thy * Lev. 26. Correction of me, but to * accept my Loss with quietness, as the Punishment of mine Iniquities. And that whilst thou art removing my Bleffings, because of. my great Unworthiness and Untbankfulness under them, I have the more need to shew my felf thankful for any that are still continued to me, and to give up my Will in all things to thine, to ferve and please thee, through our dear Lord and Saviour Jesus Christ, Amen.

ver vers thesis foots this source. reed love depended, work brown

nesto ideal or, belides what concerns me in thele matters. And these Pro-

anogubly:

41.

5. A Prayer when these Losses come close one upon another.

A N D altho' these affecting Losses come thick upon me, O Father! yet I know all this is for a greater Trial of my Patience. And I am sensible that I have enough, and abundantly too much in me, that needs to be punished thereby. And that thou hast wise and kind Reasons enough, thus to heap upon me these Sorrows, though it were not to punish, but only to improve my

Spirit.

1

And O! that this Succession of my Losses may serve to perfect me in Patience, and to wean me more thoroughly from all Earthly Supports. O! that it may temper my Worldly Complaceneies, and guard me against all Excess And call me to take Delight, therein. and feek Comfort in thee, instead of feeking it in them, and to look more at the Joys of thy Kingdom, where our Comforts shall succeed one another infinitely fafter than our Sorrows do here, and where we shall for ever enjoy thee, through Jefus Christ our Lord, Amen.

N 2

For supplying the want they have of their departed Friend, by other ways of God's good Providence, they may use the two Prayers for the Widow and Orphans, &c. p. 134, 135, 136, & 137.

6. A Prayer for learning by thefe Losses, to sit more loose to the World, and to fix our Hearts more on the Love of God.

+ 2 Cor. 12. 7.

HOU halt fent me this † Thorn in the Flesh, O bleffed Lord! to cure my inordinate Fondness for fleshly Delights, and to keep me from being too much exalted with them. For I pleased my self too much with Worldly Comforts; and to take my Heart off from them, thou hast now embitter'd them to me with these Sorrows.

And O! do thou teach me thereby. to delight more in thy felf, and less in Earthly Things. Enable me to make a good Conscience, and a comfortable Sense of thy Love, and Hope of thy Promises and of Heavenly Joys, my

most beloved Pleasures.

And,

And, Lord! let me never call my felf unhappy, whilst I can enjoy thee. But make me account the Loss of all things elfe to be made up to me in thy Love, and never repine or complain of other Wants whilst thou art left me: and I can comfortably look up to thee, as my Bosom Friend, and my tender Father, as my Life and my Health, my Rest and my Joy, through Jesus Christ my Lord, Amen.

A Prayer when a Friend is taken away in his Prime:

Cover thou feelt it time

THO U art pleased to cut off my † dear Friend, O most Righteous + Here Lord! in the midft of his Days, before mention he had passed through the several Sta- the Relages of Life, and accomplished the Num-tion, as Husband, wife, accomplished the Num-tion, as

But I will remember, O my God! that it is not the Length of Life, but the Goodness of it, which thou lookest And that he has lived long enough, who has lived to be fit for thee, and to dispose his Soul for thy Mercy. The bleffed Manfions above are infinitely the best Place to prolong and en-TOY

Wife, 80c.

joy Life in. And therefore if thou, O Father; art graciously pleased [as I hope thou art] for the Merits of our dear Lord and Saviour Jesus Christ, to accept of the Innocence and Obedience of his Life, neither he nor we have any cause to complain of the Shortness of it. And if we who are left behind him, may have the Grace first to live holily, we will thankfully think, and own to thee, that we have lived long enough, whensoever thou seest it time we should die.

And as my dear Friend is taken a-way in the Prime of his Strength, fo I must consider, O Lord! that he is taken away withal in the Height of his Toils, and out of the greatest Hurry of his Business and Temptations. Thou hast hereby kept him from trying how strong he could be to bear Sorrows and Vexations, and from lamenting to find his Strength too often turn'd into Weakness.

And O! that we who survive him, may at length attain by thy Grace, to have all our Temptations end in a perpetual Security and Undisturbedness, to have all our Sorrows turned into Joys, and our Days of Labour happily ex-

exchanged for Days of Rest and Peace, for the Merits and Mediation of our bleffed Lord and Saviour Jefus Christ, Amen.

III. Prayers when a Friend is taken away, by a violent untimely Death.

1. A Prayer whilft the Person yet liveth, to be said either by bimself, thy Seror by bis Friends for bim.

Almighty Lord! thou art pleased by a violent and hasty Stroke, to for my, he hurry t me thy unworthy Servant out of this World. For thou didft deliver me * [into the Hands of him that fmote me; and how unjustly foever Prayer omy Death comes from him, yet it is most just from thee. I fully justify thee, and freely forgive him: And O! that he may truly repent thereof in time, that thou mayest freely forgive him too. N 4

+ Put this thy unworvant for me.& likewife bim for me, his for I, Oc. when his Friends fay this ver him. +Up to the Accident that | mote: me, when he falls by: an Accident.

But as I am like to be fnatched away thereby from hence in hafte, O my dear God! give me great Strength of Grace to do much towards finishing my Peace with thee in a little time. If thou art pleafed to shew it, thy Grace can perfect my Repentance in few Hours, yea a few Minutes as well as in many. It wrought it in + Luk. 23. + the Thief upon the Cross, in his last Agonies. And fome who had tarried till * the last hour of the Day, are made acceptable thereby in thy Service. O! let it be mighty towards me in this my Necessity, as it was towards them in theirs; and take me not hence till it has made me a Penitent fit for thee to accept of.

> O! remember not my great and manifold Sins, in Wrath; but only to fend Grace sufficient to cure them, and to shew Mercy on me for the same. And as I am hereby | chastned for their Cause. Lord, let it be that I may not be condemned with the World. Let all my Punishment or Portion of Pains be here, but give me Peace and Favour with thee hereafter.

> And spare me a little, good Lord! fpare me, if it may feem good to thee, that

40, &c. * Mat. 20. 6, 9.

I I Cor. 11. 32.

that I may recover some Strength, and dress my Lamp, and supply the great Defectiveness of my Duty towards thee, before I die. But if thou hast otherwise decreed, and I must die suddenly, then magnify thy Mercy, O my God! in rescuing me from the near Approach of eternal Mifery, and let thy Displeasure end in my Death. but after that receive me among the meanest of thy Servants to everlasting Life, through the Merits of my bleffed Saviour and Redeemer Jesus Christ. Amen.

2. A Prayer of his Friends after his Death.

Bleffed Father! it has feem'd I good to thy wife Providence; to tear this dear Friend from us by Violence, and to fend him untimely + Change to his Grave. [+ 1] own thy Justice the numherein, and defire to shew Reverence ber, purinstead of Murmuring, because it is ting we thy doing.

And my Hope is, O Lord! that veral join thou doest and wilt remember the pi-together ous Study and Bent of his former Life in this N₅ in

for I, dec. when fe-Prayer.

in Mercy, and graciously accept him as one dying in thy Fear. And whilst I have this Hope to comfort me, I will not complain of any Violence or Accidents which hurried him away from us to enjoy thee.

When it has been the Business of a Man's Life, and his daily Study and Care, O God! to serve thee, though Death comes on the sudden, yet it will

not come too foon for him.

And I will confider also, that if thou furprizedst him with the Suddenness of his Death, thou sufferedst him not to be tormented with any long Fears thereof. And that the fuddener the Stroke was, the less he was like to feel it. Or should he have felt it more, yet he might not have felt a painful Difease lefs, had it been his Executioner. For although that would have been more flow, it might not have proved less cruel; nor have smarted lighter, but only lasted longer. And if my dear and deceased Friend's Pain was more violent, O Lord! it was short, and through thy Mercy I hope it is the last he had to endure.

And far be it from us, O God! to repine, that he was thrown hastily and head-

headlong into Death; especially having a comfortable Hope, that the Effect thereof is to pass with less Pain and more Dispatch into a better Life, and more easily and speedily to take possession of Immortality, through Jesus Christ our Lord, Amen.

IV. Prayers on the Death of Friends who had led ill Lives, and gave no comfortable Proofs of Repentance at their Death.

In this case we may put the surviving Friends in mind of the many other Things which they have to take Comfort in, and this I think is all the ground we have here of speaking Comfort unto them. But we cannot setch Considerations of Comfort from their deceased Friends. For such Sinners as would have nothing to do with the Fear and Service of God, have no reason of Comfort in themselves, nor can afford any good Reason of it to their Well-wishers. And with relation to them, we must not pretend to preach Comfort, I conceive, but Submission.

To help them meekly and patiently to fubmit ibemselves to God in these sad Cases, the surviving Friends may use Prayer 1. When a Friend dies; especially if they leave out the Paragraph within the Hooks, p. 270.

They may also use this Prayer sollowing to comfort them.

A ND bleffed be thy Mercy, O most gracious God, which in this sad Case doth not leave me comfortless. For if this deceased Friend's Case suggests things sull of Grief, I have many other Friends who give me great cause of Joy. And to compensate my Trouble in pity for others, by thy Grace I have something to satisfy and please me in reflecting on my self.

For I can look with comfort on my own Soul, and hope through the Merits of my bleffed Saviour, to find Mercy for it, and take Comfort in it, both living and dying. I have thee, O Lord! for my Portion; and nothing can make my Case comfort-less

less, whilst I am thine, and thou art mine, and whilft I have thy Power to trust to, and thy Love to rejoyce in. And under all this Sorrow at present. I am fustain'd by the blessed Hope of being received at last into thy Presence. where all Remembrance of former Troubles shall be quite effaced, by the abundance of my present Bliss; where I shall have no Sorrow from the Mifcarriage of Friends, but unspeakable Satisfaction in their Well-being, and Well-doing; and where I shall ever delight in thee, and in the continual Emanations of thy surpassing Mercy, through Jesus Christ my Lord and only Saviour, Amen.

5. A Prayer on the Death of a Child.

Almighty Father! thou art plea-Sorrows, and to take away from me that fiveet Babe, which thou lately gavest me for my Delight and Comfort. But I humbly bow my Will to thine, and submit my felf to bear it patiently, and without murmuring, because it is thy doing.

Thou

Thou haft fent this poor Child into the World, O Lord! to see and to taste Life, but hast not allowed it to stay till it could rightly understand the End and Business, or relish the Com-

fores and Satisfactions thereof.

But I will confider, O my God! that thou wilt not require from it any Services of Life, whilft it was not capable to understand them. And that if it stayed not here to enjoy Pleasure, so neither did it stay to be pined away with Somow and Care. It lived not long enough to be verfed in all the Vexations of our State, nor to run through that great Variety of Miferies and Misfortunes which are incident here to our Nature. But went off before it had time to try how much Evil is to be endured in this Life; yea, before it was come to aggravate any Afflictions by Imagination, of to anticipate the fame by Fear, or to reflect in Bitternels of Spirit, and to lay to heart what it did endure.

And as it died Young, O Lord! fo I have the Comfort to think and hope that therefore it died Innocent. For it is taken back to thee, before it knew

第四位的

knew Good or Evil, or had done any thing to offend thee. It has left the World, e'er it was made the worle by it, or had contracted any of the Wickednels thereof, to follow it and fright it at thy Judgment. By thy Mercy, O Father! it stayed till it was received for thine own Child by Baptism, and was therein affined by thee of Remission of Sin, and made an Heir of thy Kingdom. And by the same Mercy it is now call'd away, e're it had done any thing to fall from that Relation, or to forfeit that Bleffing.

So that in this taking it away from me, thou halt translated it, O Pather of Mercies! from the Mileries of this World to the Joys of Paradife. It is taken from me to be at thy Provision, and to be kept for ever fafe and happy in those blessed Mansions, which thou halt provided for thy

Children.

And therefore if I have loft the Comfort of having a Child to train up in thy Service in this World; it is for the far greater Comfort, O my God! of having fent one to live with thee, and attend for ever about thy Throne

Throne in Heaven. And there I my felf also hope through thy Mercy, to be received in thy due time, not only to see and enjoy it, but what is infinitely above all, for ever to fee and enjoy thee, through Jesus Christ my Lord, Amen.

Child by Bun-6. A Prayer when one is made Childless, or is like to die without Children.

+ Make me Childless. ver had any.

oromil

Bleffed Lord! thou art pleafed in thy Wildom to + | bereave me if they ne of my Children] and to leave me no Appearance of Issue, to sweeten the Cares of Life, and to keep up my Memory to Posterity. I am content therewith, O my God! because it plea-feth thee; and coming from thy Wis-dom and Care of me, I will not only own it to be just, but esteem it to be most wife and fit for me.

And if by having no Children, I have fewer Delights, I will remember withal, O Father! that I have lighter Cares, and fewer Sorrows. I have not the Torment of feeing them take ill Ways, nor of fearing continually

nually lest they should fall to take them; nor shall have the Pains and Trouble of parting with them, which commonly is quicker and more affecting than the Pleasure of having them. And I may now fix my Love and Care more entirely upon thee, having no Cares for them to call me off. And I have less Temptation to descend to mean or ungodly Shifts, if ever I come to be pinched with Persecution or Adversity; or to comply with any things unworthy and misbecoming my felf, or displeasing unto thee.

And when I can leave no Children to support my Name and Memory, let me have good Deeds, O dear God! and a Life of unblemish'd Integrity and Honour, to do the same for me. O! that I may be remembred after I am dead, for Acts of true Piety and Charity, which give the truest and most lasting Fragrancy. However, let me leave behind me the memory of a truly religious, humble, and virtuous Carriage, for the Imitation of all that

knew me.

Especially, O holy Father! let a confrant Course of Obedience and Godliness, recommend me through the Blood of Propers on the Death of Priends.

of thy Son, to thy Approbation. And though among Men I am quite forgotten, yet let me be graciously remembred and received by thee when thou reckoness up and callest over the number of thy Children, for my dear Lord and Saviour Jesus Christ's take, Amen.

Trinuni Deo Gloria.

and mishecoming my felf, or disples-

a state of the service of Children

to, the navelenged Deeds, D dear God

my Mama and Menter

her the Literapratice are deficed to arean



reds to To ordered sto you seems

on a graduation of the a con-

boold on Hypothyte becampes also

Cagi b. Of Cach The eximent of 1

CONTENTS.

THE Preface.

Directions for an Holy and an Happy Death.

Chap. 1. F setting Worldly Affairs, and Care of the Body in Sickness, P. 1.

Chap. 2. Of securing Peace with God in Sickness, p. 9. By Profession of Repentance, p. 10. and of Fanh, p. 13. and of Continuance in the Unity of the Charch,

Chap. 3. Of Carriage under Sickness, p. 19. and particularly of Trust in God, Ibid. Of Resignation, p. 25. and of Thankfulness, Chap.

Chap.4. Of	Patience un	nder Sicks	e/s,p.34.
and sper	nding Sick-	bed Hour	5. P46.
Change O	Arine to S	ick Person	s, p. 47.
Chap. 5. O	d in the last	Extremit	ies D so
Chap. 6. 0	f Care and	Treatme	nt of the
Dead,			P. 5.9.

Devotions for the State Sickness.

General Prayer for the Duties and Needs of Sick Persons, p. 111. Tand one out of the Office of Visitation, p. 113. Scriptures about the merciful Ends of Sickness. p. 68.

II. Prayers and Scripeures for their

particular Needs and Duties.

1. For Repentance in Sickness, and the several Expressions of it: Scriptures, p. 70, &c. and Prayers, p. 114, &c.

2. For an Heart to give Alms, and at the time of giving them: Scriptures, p.73. and Prayers, P. 122, &c.

3. For Trust in God, and on the chief Asts and Branches of it, and Motives to it in Sickne s: Scriptures, p. 76, Stc. and Prayers, P. 126, &c. 4. For

4. For Faith in God's Promises under Sickness: Scriptures, p. 82, 816, and Prayers, p. 138, 81c.

5. For Resignation under Sickness: Scriptures, p. 86. and Prayers, p. 140,8c.

- 6. For Thankfulness under Sickness: Scriptures, p. 85. and Prayers, p. 144, &c.
- 7. For Patience under Sickness, both, 1. The chief Alls and Expressions of it: Scriptures, p. 86, &c. Prayers, 151, &c. 2. The Helps to it, p.161, &c. 3. The Motives to it: Scriptures, p. 92. Prayers, p. 163, &c. And this, 1. Towards God, p. 165, &c. 2. Towards Friends and Attendants: Scriptures, p.193. and Prayers, p. 155, &c. 3. Towards our selves under the Heaviness and Brokenness of our own Spirits: Scriptures, p.94. and Prayers, p.158, &c.

8. For Spiritual Improvements by Sickness: Scriptures, p. 95. and Prayers, p. 169.

9. For the Bodily Needs and Defires of fick Persons; viz. 1. For Ease under Pains: Scriptures, p. 96. &c. Prayers, p. 173, &c. and on Receipt thereof, p.176. 2. For Strength under the same: ibid. 3. For Deliverance from them: Scriptures, p. 99, &c. Prayers, p.177.

4. For longer Respite and Recovery, p. 178,

p. 178, &c. 5. On taking Physick:
Scriptures, p. 104. Prayers, p. 181, &c.
6. On want of steep: Scriptures, p. 102.
Prayers, p. 182, &c. 7. On Excess of
steep, p. 185. 8. On their being Lightbeaded,
p. 186.
10. For certain Kinds of Sickness, viz.

I. For Women with Child, both Scriptures and Prayers. 1. Before Travail, p. 191; and p. 188, 8cc. 2. In Travail, p. 189, and 194, &c. 3. After Delivery, p. 189, and 198, &c. with a Prayer for ber Child. II. On the Lofs of Eye-fight, both Scriptures, p.204, &c. and Prayers, 1. For Recovery of fight, p. 207. 2. For Patienceunder the want of Exe-fight, p.208, &c. 3. For good refe of Blindness, p.211. III. Under the Loss of Hearing; both Scriptures, p. 214, &c. and Prayers,
1. For Recovery of Hearing, p. 215,
&c. 2. For Patience under the want
of Hearing, p. 217, &c. 3. For good
use of Deafness, p. 221.4. A Thanksgroing on Recovery from Blindness or P. 222. Deafaels IV. For a fick Child, V. In Times of common Infection; Scrip-· tures, p 227,8cc. Prayers, p. 228, &c.

VI. In behalf of Natural Fools, and Madmen,

P. 231, &c.

VII. For Attendants about the Sick: Scriptures, p.106,&c. and a Prayer, p.234.

VIII. A Thanksgiving for Recovery from Sickness: Scriptures, p.108, &c. and Prayers,

Prayers,

p. 235, &c.

Devotions on the Apprehension, or Approach of Death.

Course a angry of them when he takes

I. O Nibe Prospect of one's own Death drawing near: Scriptures, p. 249, &c. Rec. Prayers, p. 249, &c. II. On willingness to die: Scriptures, p. 242, &c. and Prayers, p. 251, &c. III. Against Fear of Death: Scriptures, p. 245. Prayers, p. 276, &c. IV. Against Presumption: Scriptures, p. 246. A Prayer, p. 255. V. In the last Agonies: Scriptures, p. 247. and Ejaculations and Prayers, p. 261, &c. with a Prayer against sudden Death, p. 266.

1. 1. S. A.

c.

Devo-

of Marger Took, and

Devotions on the Death of Friends.

Hen a Friend dies: Scriptures,
p. 267, &c. and Prayers, p.
270, &c. A Prayer when they think
God is angry at them when he takes
away their Friends, p. 277. When
these Losses come close after one another, p. 279. For learning thereby to
sit loose to the World, and he more
fix'd in the Love of God, p. 208.

II. When a Friend is taken away in his prime: Scriptures, p. 281. Prayers,

p. 281.

HI. When he is taken away by a violent untimely Death, p. 283, &c.

W. On the Death of Friends who had led ill Lives, and gave no comfortable Proofs of Repentance at their Deaths, p. 287, 810.

V. On the Death of a Child, p. 289, &c. VI. When one is made Childless, or is like to die without Children: Scriptures, p. 270. A Prayer? p.292, &c.

FINEY'S.

Deve

